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Stephens, E.
Infidelity disarmed

INFIDELITY DISARMED

In a Reply to Lectures by America's Leading Infidel Orator,

Col. Robt. G. Ingersoll

With a Review of Essays and Articles by "George Eliot," Dr. Millicent W. Shinn, and Drs. Eby, Courtice, and Rev. G. S. Bland, B. A.

Also a Criticism

Of Dr. Workman's "Messianic Prophecy," and his "Old Testament Vindicated"----The latter (chiefly in verse) including a Criticism of Dr. Goldwin Smith's "Guesses at the Riddle of Existence, and other Essays on Kindred Subjects."

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BY E. STEPHENS

AUTHOR OF "A NEW AND ORIGINAL REPLY TO PAINE'S AGE OF REASON."

Entered according to Act of Parliament of Canada, in the year Nineteen Hundred, by Edward Stephens, at the Department of Agriculture.

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1900.

NOTE.—Since reading in the public papers the announcement of Ingersoll's sudden death, which occurred after a large part of this work was through the press, no alteration has been made in the original manuscript ; but a chapter has been added IN MEMORIAM, including a reply in verse to Ingersoll's "last poem." The work is thus, word for word, exactly as it would have appeared before him had a copy of it been presented to him (as designed) while still living. The printing of the work was begun in March '99, but its completion has been delayed through the sickness of the compositor having charge of it, and from the pressure of other work. *

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SEQUEL,

SETTING FORTH PROFESSOR SMITH'S DEISM AND ATHEISM.

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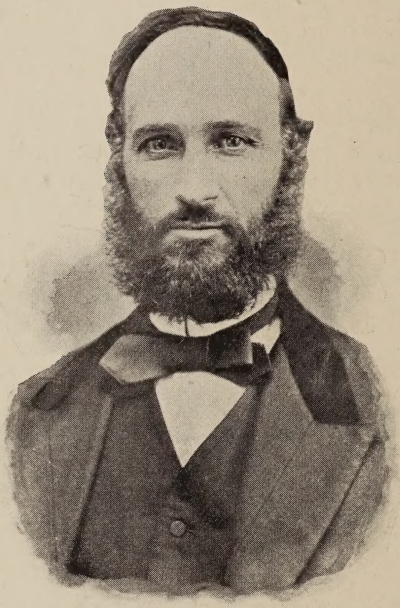
ERRATA.—A footnote on page 235 is placed in the text by mistake ; and the ninth line of p. 243 should read : Of SOME sects, are Boers not inclined to be tolerant? On p. 3 line 7, before DEAL read GOOD. On p. 5, line 6, omit HAVE NOW. On p. 8, line 28, ARE should be HAVE. On p. 164, for OFFICE read OFFENCE. On page 180, line 17, RAINS should be REINS. On p. 198, ANNUALS should be ANNALS. On p. 207, WORLDLINESS should be WORDINESS. On p. 233, EXPLAINS should be COMPLAINS, and DR. put before COURTICE.

* Booksellers and others should communicate with the author for supplies of this book. Author's present address, "Forest Home," Molesworth, Ontario.



Yours for the Triumph of Truth,

E. STEPHENS.

— FAVORABLE NOTICES —

— OF —

"REPLY TO INGERSOLL."

We may here premise, touching the character and general, we might say the universal approval of this "Reply to Ingersoll," that every one of the learned gentlemen to whom the manuscript of this work was submitted for examination has sent the author a favorable notice of it.

FROM THE REV. D. H. MACVICAR, D.D., LL.D., *Principal and Professor of Theology, Presbyterian College, Montreal:* "Mr. E. Stephens, in his reply to Paine and Ingersoll, handles their misrepresentations, ribaldry and shallow sophisms with skill and success. I unhesitatingly commend the work as a popular contribution to the department of Christian Apologetics, the extensive circulation of which is fitted to be eminently useful."

FROM REV. W. MCLAREN, D.D., *Professor of Systematic Theology, Knox College, Toronto:* "Another answer to Ingersoll may seem superfluous. That flippant skeptic has received more attention than he deserves. But each reply usually has its own excellencies, and secures a circle of readers for itself. I have examined this answer as fully as my time would admit with much satisfaction. It is interesting and racy. It is from the pen of a layman who is already known for his vigorous contributions to the Infidel and the Romish controversies. He writes with strong conviction and speaks with much decision and pungency. With a good grasp of his subject, he presents his argument with much vigor. His work is specially fitted for the large class of non-professional readers who will appreciate the strong common sense with which he demolishes the sophistries and exposes the cavils of the skeptics. The plainness with which Mr. Stephens denounces what deserves to be denounced is, in these days of honied compliments to unbelief, quiet refreshing. It is like a moral tonic. He deems it expedient and right to vary his style to the style and character of his opponent, and in handling Ingersoll he certainly uses great plainness of speech; but when he answers a fool according to his folly, he has high authority for his course. We regard the work as a vigorous polemic against

infidelity, and fitted to benefit a wide circle of readers. We wish it a wide circulation."

FROM REV. D. C. MCDOWELL, *ex-President of the Guelph Methodist Conference, Ontario:* "I have examined the manuscript of a new work, by Mr. E. Stephens, containing a review of the illogical, impure, and blasphemous lectures of the atheist, Ingersoll. The arguments contained in this work are incisive, lucid, logical, and overwhelmingly conclusive, in defense of Christianity, the Bible, its doctrines and miracles. This work defies the artillery of its foes, and is an unanswerable refutation of the choicest arguments of Infidelity and Atheism in general. It is comprehensive in its scope; enriched and buttressed by copious extracts from works of rare excellence, by the early Fathers of the Church, rendering it a great boon to private persons and families not possessed of large libraries. It will prove a valuable companion for young men: should be found in the home of every family, and the Library of every Sunday School. It will be welcomed by the public, as a book specially adapted to the times: instructive and highly interesting. It is sure to have a large sale and a wide circulation."

JOHN DOUGALL, ESQ., *of the Montreal Witness*, the only Journalist to whom it was submitted in MS., says of the work: *"It is a brilliant and humorous reply."*

REV. J. MARTIN, *Congregational Minister, Hamilton,* says of the work: "I have found it racy, pithy, and to the point. You handle Ingersoll with ungloved hands, and appear to take pleasure in shaking him unceremoniously."

The BISHOP OF HURON, *Ontario,* although "very much pressed for time" when the manuscript was submitted to him, has nevertheless looked through it, expressed his "best wishes for the success of the work," and "trusts that God will bless us in this our effort to advance the cause of Christ."

The REV. W. COCHRANE, D.D., *late Pastor of Zion Presbyterian Church, Brantford,* in a brief notice of the work says: "In view of the important character of the subject discussed and the popular style in which it is written, it will serve a good purpose with a large class of readers; and I trust that when published it may have a large circulation."

From THE REV. JAMES MCEWEN, *Baptist Minister, Brantford:* "I have just examined in manuscript form a new work by E. Stephens, in reply to Ingersoll. This work is written in a free and interesting style. Its arguments are clearly and strongly put, and are unanswerable. Mr. Stephens is already

known as an author of several books, and we welcome with joy this fresh contribution to truth in opposition to the vulgar scepticism of the day."

From the Rev. Dr. John A. Williams, *late Associate General Superintendent of the Methodist Church,** "In these days of blatant infidelity and vaunting unbelief we welcome every effort to silence the one and shame the other; and this work of Mr. Stephens'—which I have had the privilege to peruse in manuscript, and have read with a deal of interest—is well calculated to do both. It is written with great fairness—the style is easy and free—the arguments relevant and conclusive, often trenchant and destructive—and will richly compensate a careful perusal. If published we shall expect to hear that it has a wide circulation."

From Rev. A. Carman, D.D., *General Superintendent of the Methodist Church in Canada:* "As my time have allowed I have looked over Stephens' Reply to Ingersoll, and find that it is characterized by a great deal of patience, labor, earnestness, honesty and force. His arraignment of the infidel in the Court of Scripture, Common sense, Historic fact, Scientific accuracy, and general information, is sharp, clear, and unanswerable. Many will read it with profit.

From Rev. J. Kenner, *of the London Methodist Conference:* "We have read the MS. of this work with much interest, and commend it with much heartiness. While openly avowed infidels may be readily counted, those who are morally and spiritually paralyzed by their teaching are not a few. Mr. Stephens, while writing avowedly with special reference to the views of Colonel R. G. Ingersoll and Goldwin Smith, has covered ground held by the whole fraternity of those who deny or doubt the existence of God and the credibility of His revelation.

This book revised, well printed, and suitably bound, should become a classic. And if men whose eternal interest is at stake would carefully ponder its facts and arguments they would find a shield which the philosophy of Hume, the craftiness of Gibbon, the wit of Bolingbroke, the learning of Volney, the eloquence of Voltaire, the vulgarity of Tom Paine, the rhetorical thunder of Mirabaugh, the ribald blasphemies of Ingersoll, and the millstone doubts expressed in purest English by Goldwin Smith, would be impotent to penetrate."

* I may here state that the MS. of this work has been lying upon the shelf unpublished for a number of years. Various reasons might be given for this, but so far as the providence of God is concerned in it, it may have been that the annexed "Criticism of the Smith and Workman Controversy" might be added as an important complement to it.

We have not submitted the manuscript of this work to the Rev. Dr. Burwash, *present Chancellor of the Victoria University, Toronto:* but to show what he thinks of our labors in this department of Christian literature, we will here quote his criticism of our "New and Original Reply to Paine's Age of Reason:" "I am sorry for the long delay, but the pressure of my work has, until now, made it impossible for me to so read your work as to give an honest opinion of it. 1. The style of the work is thoroughly popular. There runs through it a play of dashing Irish wit, which, while it is keen as a razor, never stoops to vulgar abuse. 2. The work is founded on a careful and intelligent consideration of the great question discussed, and condenses the results of a large amount of reading, putting its material in an original form as well as adding many new ideas."

From the Rev. W. T. Shaw, LL.D., *President of the Wes. Theo. College, Montreal*, we have received the following: "Having examined Mr. Stephens' discussion of the form of scepticism represented by Paine and Ingersoll, I have no hesitation in recommending it as a clear and conclusive refutation of the type of infidelity with which it deals. The work, moreover, is written in a style so interesting as to make it most serviceable for popular use."

From the Rev. Dr. Cavin, *Principal of Knox College, Toronto*, the following kindly appreciation of the author's labors in defence of the Truth, has also been received: "I am pleased to learn that you are continuing your labors in defense of the Christian Faith and of Revelation. In an age when so many impugn Christianity it is well that it should have many defenders. You certainly write with good knowledge of your subject and in an effective way. The manner in which you present your arguments will make them highly useful, I doubt not to a numerous class of readers. May He whose truth you thus defend be pleased to bless your efforts very abundantly."

We have also received excellent commendations of the work (some of them lengthy) from such men as the late learned President of the Toronto University; Judge Gowan, late of the High Court of Justice for Ontario; the Principal of Alma College, St. Thomas; His Lordship, the Bishop of Montreal; the Rev. W. S. Pascoe, D.D., Ex-President of the London Methodist Conference; Sir Oliver Mowat, Lieutenant Governor of Ontario; the Rev. Dr. Ormiston, Presbyterian Minister, and sometime Professor of Philosophy and Mathematics, Normal School, Toronto; Rev. Dr. Withrow, Editor, of the Canada Methodist Magazine and Review; and, among others, the Rev. J. Cooper Antliffe, M. A., D.D., Professor, Wes. Theological College, Montreal, who concludes with these words: "It is written in a racy and conversational style, which makes its reading a pleasure; and the facts and arguments it contains are such that no infidel can successfully gainsay them."

INFIDELITY DISARMED

—— IN A REPLY ——

TO LECTURES BY COL. ROBERT G. INGERSOLL.

CHAPTER I.

INTRODUCTORY.

Having been informed through the public journals, that a man familiarly named "Bob Ingersoll" has for a number of years, been migrating through the country of his birth denying the God that made him, and telling the people what his "father" told him, that "they should not surely die" if they disbelieved and utterly rejected the word and counsel of the Most High, and not having an opportunity of hearing him for myself, I have now sent for and procured a couple of his published lectures,* that I might see for myself what this reputed "star of the age" has had to say upon the subject.

Until within the past few days, I did not know that there was such a production in existence as his lecture on "Orthodoxy." I sent to New York for two of his lectures; but instead of sending me the two that I sent for, they for some reason unknown to myself, sent but one of them, with another entitled "Orthodoxy." And as I had contemplated writing a reply to him, I could not, I think, as to comprehensiveness of detail touching the Christian religion, have been better suited in the selection. So you see by this little circumstance, Mr. Ingersoll, you see (or *we* see, if you do not,) by this little mistake, or whatever it might be, on the part of one of your agencies, that there is a Providence at work in the world after all. The hearts and minds of men are in His hand, and to subserve the real interests (not your idea of such interests) of His Church and people, "He turneth them whithersoever He will."

The other lecture sent for and received, is the one entitled, "What must we Do to be Saved;" both of which are his "revised and only authorized editions," as published in the City of Washington."

I may further remark, my friend, for your information, that your present opponent is not a clergyman but a layman; but notwithstanding this, he feels,

* The author has since procured two more of his productions a reply to which will also be found in the following pages.

and has always felt since he became a Christian, as though he cannot stand by and see his Lord and His sacred domain invaded by a wily foe without confronting the alien, and doing his best to drive the enemy discomfited from the field. And so—here goes for you; and I challenge you to buckle on the very best armor available in the infidel armory, and confront, not your God, as you say you will at the Judgment, but me, His humble servant, "LIKE A MAN."

We have not seen the whole of this orator's lectures; but those we have under review are comprehensive, and cover ground enough, I should say, to enable any man of ordinary judgment and common sense, untrammeled by the love of sin, and hence unwarped by carnal prejudice, to sweep all his infidelity from the face of the earth.

The clergy and clerical opponents appear to be exceedingly obnoxious to our chosen antagonist; it will therefore, perhaps please him that in this literary encounter it is simply layman against layman, Christian against Infidel, with God and Apollyion looking on and watching progress—God by His spirit's aid doubtless giving us a lift now and then, as Apollyion by his inspiration gave him.

"Pretty loud talk to begin with," says one. Well, yes, it is, it is, "louder" than we like to talk; but the trouble is you have got to talk "loud" to get any chance at all of a hearing from those fellows. We read that some of the possessed ones of our Lord's day were *dumb*, and that some were *deaf*; those of our day are mostly, I believe, *blind* and deaf—for, having eyes, they see not; and having ears, they will not hear! The reader that does not belong to either of these classes, will therefore kindly excuse the "loudness" of the talk, since it is not specially designed to play upon the drum of the Christian's ear, but the infidel's; not upon the healthy and sound, but upon the malformed and the diseased.

The lectures that we have received, evidently embrace all "of any consequence" that Ingersoll has had to say on the "Christian Religion." He has written a lecture on "The Gods," I believe, but as he, by his own confession, knows nothing about them, he can, I should say, have nothing to say about them, except it be to tell the people that he knows nothing about them! which piece of very edifying information I have not thought it worth my while writing to New York—enclosing his very moderate price—to obtain.

This Amercian harlequin tries to be very funny over the most sacred and solemn of subjects; and his witicisms, if not profuse, are at least profane. On this account, barring the latter word, "profane," our own style of reply

may, at times, be tinctured a little with the same. He is a "tall" man in his own estimation, no doubt, this American "champion" of infidelity, and is wont to be looked up to by adoring pigmies! He is a "Goliath" in his way, no doubt, and as defiant as was David's overgrown antagonist; but an unpretending sling stone or two may fetch him to his face, nevertheless; and, in the use of his own weapons, a "smaller" man may take off his head!

The reader will take notice, that in our page references to Ingersoll's lectures the initial "S." of the word "Saved" must be understood to refer to his lecture on "What must I do to be Saved;" and the initial "O." to his lecture on "Orthodoxy."

In his preface to lecture S., p. 6., he speaks of the utter futility of trying to answer "arguments" with personal abuse. Well, this is very true; and if there were really any substantial arguments to be found in his books, the remark, as applied to himself and his writings, might be pertinent. Finding probably little or nothing in his books that they thought worthy of being seriously assailed, I suppose he has known of some who have amused themselves by unceremoniously assailing himself. Well, they that live in glass houses, you know, friend Ingersoll, should at least not be among the first to throw stones. If you are very sensitive on this point, you should try not to forget that a favorite maxim of yours, or a favorite quotation of yours from our Lord's words is, "With whatsoever measure ye mete, it shall be measured to you again." And for your own edification on this point, I would seriously advise you to take a glance over a few complimentary passages that we have selected from among the many contained in your works, and which, for the information of the reader also, we will here subjoin;—

"My doctrine," Mr. Ingersoll says, "will rid the world of the abnormal monsters born of ignorance and superstition!" S., p. 86. Orthodox Christians, he further observes, "are children of intellectual darkness!" O. p. 11. "Think of the colleges where men are taught that it is dangerous to think, and that they must never use their brains except in the act of faith!" O. p. 3. Again: "To show you," he says, "how little advance has been made, how many intellectual bats and mental owls still haunt the temple, still roost above the alter, I call your attention to the fact that the Congregational Church according to this (new) creed, still believes in the resurrection of the dead." O. 24. Speaking of the Christian minister, he says: "If he preaches what he really believes, he will get notice to quit. And yet if he and the congregation

would come together and be perfectly honest, they would all admit that they believe little and know nothing." O. 4. Here is another of his good natured compliments to all who come under the name *Protestant*: "Let me whisper in the ear of the Catholic: Protestantism dies hard. What does this prove? It proves that the people are superstitious and the preachers stupid." O. 5. "Every thing that ever really happened testifies against the supernatural." O. 10. "If you believe something that is improbable and unreasonable, you are a Christian; but if you believe something that you know is not so, then—you are a saint." 79., S. But "they (religious people) say to me: 'You are fitting something that is dead. We do not believe a solitary creed in the world. We sign them, and swear that we believe them, but we do not. And none of us do!'" Isn't that a whopper? page 77. S. Who would ever talk like that but an ass, a simpleton, a child, not of God, but of the devil! Here is another of his nice little complimentary speeches which upon subsequent pages, having really just occasion, we may take the liberty to imitate. Speaking of the "goat" and the "goose" he says, "I may say that these animals are in the lead to-day in the orthodox world." O. 5.

He frequently aims in the delivery of his lectures at raising a laugh to gain applause at the expense, as he supposes, of Christianity. Here is a specimen of one of the humorous stories that he introduces: "There was an old Spaniard on the bed of death, who sent for a priest, and the priest told him that he would have to forgive his enemies before he died. He said, 'I have none.' What? no enemies? 'Not one.' said the dying man; 'I killed the last one three months ago.'" O. 21.

"*Reason*" *his God.* "I do not," he says, "have to get upon my knees before a book. Here in the temple of the mind I consult the god, that is to say my reason, and the oracle speaks to me and I obey the oracle." O. 36. We shall see what sort of an oracle and what sort of a god it is before we are done with him. "While reason is the holy light," he continues, "humor carries the lantern; and the man with the keen sense of humor is preserved from the solemn stupidities of superstition." 82. S. Here is a specimen of his own "solemn stupidity." It is given in the form of a comment on the doctrine of total depravity: "If that infamous doctrine is true every tear is a crime, and every kiss a blasphemy!" Uncommonly discerning, is he not? "It will not do," he continues; "according to that doctrine, if a man steals and repents, and takes back the property, the repentance and the taking back of

the property are two other crimes. It is infamy." 78, S. It is not; the doctrine of total alienation from God is not "infamy," but the truth. And even such acts, one and all of them, involve *sin*, if they are not done from a pure motive; that is, done because God has made it right to do them, and because He requires it at their hands. Any act of a man's life that leaves out of it this essentially fundamental consideration is essentially sinful. The man who does not aim at pleasing God in what he does to his neighbor is a sinner, radically defective in all his acts; and "*whatsoever*" is not thus "of faith" in Him and His righteous requirements, God Himself, by His inspired servant, says, "is *sin*."

The following is his estimate of theology and the comparative value of the soul: "It is a thousand times better to know how to cook than it is to understand any theology in the world. Take care of our bodies, and our souls will take care of themselves." 83, S. "We do not need the forgiveness of God, but of each other." 84, S. "I think it is better to love your children than to love God, a thousand times better." 45, O. Here is a specimen, among many, of his shallow, empty declamation: "God cannot afford to damn any man who is capable of pitying anybody." 47, S. We find also scattered through his works many such atheistic interrogatories as these: "Is God the governor of the world? Is this established by the history of nations?" We answer positively and emphatically, *Yes*. Take the Jewish nation as a striking illustration. Of "a gentleman" who told him of a special providence that was exercised in his own behalf, and by which he was saved from a watery grave, he says: "And he thinks that God, the infinite Being, interfered in his poor little withered behalf and let the rest all go." 8, O. His atheism further appears in such passages as the following. Speaking of God, he says: "What good is it to believe in something that you know you do not understand, and that you never can understand?" O. 11. And does Mr. Ingersoll "understand" everything in nature that he "believes in?" Narrow down your creeds, ye philosophers and scientists, infidel and Christian, who presume to believe in things that you do not understand! bow lowly down, and be silent —Mr. Ingersoll speaks! He says, moreover, "There was a time when man sought aid from Heaven—when he prayed to the deaf sky." O. 2. We may thank God, then, that that time has passed away. Men now pray to an intelligent, a known, a personal God, and answers supernatural are frequently received as the consequence. On page 13, O. speaking of a Divine "Ruler

that is infinitely good, powerful, and wise," he says: "I do not say that there is none. I do not know." And then in the very next paragraph he contradicts himself, and at the same time shows his enmity to God by wickedly saying: "What would you say to me if I stood by and saw a ruffian beat out the brains of a child when I had full and perfect power to prevent it? You would say truthfully that I was as bad as the murderer. Is it possible for this God to prevent it? Then if he does not he is a fiend; he is no god." He does not prevent it, and therefore the conclusion is, according to Ingersoll, that the God of the Bible does not exist. Speaking of the future punishment which is by Divine decree, he says: "It came from the fanged mouths of serpents, and yet it is called 'glad tidings of great joy.'" 39, O. Hear him again: "God cannot send to eternal pain a man who has done something towards improving the condition of his fellow man. If he can I had rather go to hell than to heaven and keep the company of such a God." O. 45. We quote these ignorant as well as horrible blasphemies here to show the character of the man and his writings, as well as to justify the style we have adopted in connection with much of what we have written in reply. Paul was made "all things to all men, that he might by all means save some."

Here is a specimen of Ingersoll's baseless assertions as to the Gospels: "John was mostly written by the Church. All these passages about believing in Christ are after thoughts. They were written by the theologians." S. 48, 54. The following is a specimen of a vast deal of the senseless as well as blasphemous twaddle that we find in his books: "Was there not room outside of the garden to put his tree, if he did not want people to eat his apples? If I did not want a man to eat my fruit, I would not put him in my orchard!" O. 14. Nor would Mr. Ingersoll think it right, perhaps, in case he did "put him into it," after giving him the privilege of freely partaking of all sorts of fruit from a great variety of trees, &c., to tell him that there was one tree in the orchard that he would like him not to touch, as he had special reasons for wishing it left undisturbed. As the owner of the orchard and the bounteous dispenser to him of all the other fruit it contained, perhaps he would really think that he had no right to make this prohibition—this solitary exception to all the wide range of trees and fruits in the orchard—no, not even a right to thus prohibit one of his own children, as God did His. But perhaps any one but a lunatic would think that he had a right to do so, a perfect right; and perhaps also he might be justified in thinking that the man who could not or would not be con-

tented, and even inexpressably thankful for the great privilege thus freely granted him by the benevolent and bounteous proprietor, would deserve to be served much about the same as the wicked Haman was served by the friend of Mordecai. Perhaps he would, indeed! And perhaps by placing his eyeglass or telescope to the eye right end first, the next time Ingersoll takes a look into the garden of Eden it will quite reverse the appearance of things, and he will see them in an entirely different light! Perhaps also if the disobedient and ungrateful act were repeated and multiplied a thousand fold, through a lifetime thus forfeited but graciously and mercifully prolonged, as has been the case with ingrate Ingersoll and others, the verdict of reason, justice, and candor, would be, nothing can be too bad or painful for them to suffer, either in this world or the next.

(We may here observe that although we did not intend to make any comments on the brief introductory quotations here given, we find it hard to pass them all over without having a word to say in this connection in reply to them.)

Further enmity: "Who made the devil? What did God make him for? Why did he not watch the devil, instead of watching Adam and Eve?" O. 14. What's that to you? Why did *you* not watch him, and keep him out of your heart before he had got so fast a hold of you as he has? We might ply you with many such questions; and questions which would be much more easily asked than answered. But we have really neither time, inclination, nor space, to waste in reply to mere senseless harping.

"It is unfortunate," this good man says, "to have a religion against which every good and noble heart protests!" O. 10. Listen to that, ye children of light through the ages past and present! as falling from the lips of one of the main pillars and props of a system of iniquity which, whether it sneaks under cover of the devil's wing into certain nominal branches of the Church, or remains skulking and plotting mischief and misery in the State, constitutes the most practically effective foundation for vice and villainy of any system of principles of which we can have any conception as being possible this side of hell! as well as incomparably the most effective of all the Satanic agencies which are at work in the world for the destruction of the human race and their ultimate damnation in the regions of the lost! Listen, I say, to this "protest" against the religion which inculcates all that is pure, and noble, and godlike, and good, and give your verdict as to whence it originated, and by whose minister it is enunciated! And this distiller of infidel damnation, I hear, has been permitt-

ed to cross the boundary line, waive his fatal wand over a frontier Canadian city; distil among the people his deadly narcotics; pocket the proceeds realized therefrom; and has actually escaped the bars of our penitentiary, and crossed over under cover of the same "wing" that escorted him hither to reengage in the same deadly work of winning voluntary dupes for Satan's thrall in the country that gave him birth! Well, be it so, if it must be; but this does not prove the devil to be stronger than God; for we read that God has His own private reasons (always good and wise) for permitting these things; and, if for no other reason, we can conceive that God permits them to test and try the people; (as Adam and Eve were tried in the Garden,) that they, as Divinely constituted *free agents*, may make choice between the "Gospel" of Satan and that of Christ. Both are thus, in the providence of God, presented to you, good people, and it is for you to make choice between them. And according to your choice so will be your future destiny. That is fair, is it not? You all like to lay claim to "freedom." Well, here it is for you. God, by such providences, shows that He grants to you the desire of your hearts.

We might quote many more such passages as the foregoing, but we forbear. One would think such wickedness as this infidel is here shown to be guilty of scarcely possible this side of the infernal pandemonium to which he is wending his way, and from which, even before he reaches it, he gets his inspiration. God must be merciful and longsuffering indeed, to permit such blasphemies, even during the short period of such men's probationary existence, to go unpunished. But "their damnation slumbereth not;" and their furnace they will find, is being heated many degrees hotter than it is wont to be for ordinary sinners. But we read in the Scriptures—and experience proves it true—that "because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

Although full of ignorance and bombastic conceit, there is no denying the fact that Ingersoll has intellect enough to teach him better, if intellect in itself were capable of doing so; but the intellect that he has is intellect perverted, prostituted. And having, as he avers, made a god of his reason, he is given over by the only living and true God, whose superior wisdom he ignores, and whose power he defies, to judicial blindness—to realize that his chosen "god" is no more to him than gods of wood and stone. He is, in point of fact, in a worse case than that of the ancient Heathen; for although they worshiped

they knew not what, the more intelligent and morally disposed among them were nevertheless sincerely "feeling after God." But this man has presumptuously and wickedly, in his own selfsufficiency, set his face, his intellect, his all-sufficient but self-made god, *Reason*, against the very Heavens, against God Himself! And if, therefore, the heathen "world by its wisdom knew not God," how much less this puny, reason-enthroned, daring blasphemer! His reason and prudence are judicially made to become nothing more than silly sentimentalism, or the utterances of drivelling idiotcy. Thousands upon thousands of God's most illiterate children can significantly shake the head of intelligence and certain knowledge at his lunacy, and laugh to scorn his utter ignorance of God and truth!

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CHAPTER II.

THE GOSPELS—

A Review of Ingersoll's Objections to them.

Of the four Gospels, the one to which Ingersoll takes the most decided objection is John's; but "John," he says, "did not write the Gospel that bears his name." O. 27. He does not even attempt to substantiate this bold assertion by authority or argument of any kind; so that not having any learned argument from the gentleman to rebut, we shall, at present, simply allow John to speak for himself. Here, then, is what the beloved John, "the disciple whom Jesus loved," says in the last verse but one of his Gospel; "This is the disciple which testifieth of these things, *and wrote these things;* and we know that his testimony is true." Now, Mr Ingersoll, you are hereby convicted of falsehood in the statement you have made as to the authorship of this Gospel, by the author himself; and until you can show *good reasons why* this humiliating conviction should be transferred from your own head to that of the author of this Gospel, whoever he may be, upon your own head and heart it must of course continue to rest.

Ingersoll would wipe John as an author out of existence as readily, and with as little thought, care, or scruple, as an amateur painter would erase a chalk figure from his practicing board! The other Gospels, not being, he thinks, so full of faith and Divine Sonship or Divinity of Christ, he does not attack with so sweeping a brush as he does that of John's; but graciously con-

tents himself with erasing from them what he is pleased to regard as decidedly objectionable *interpolations!*

The reader may hence picture Ingersoll before his mind's eye as a little boy standing before a blackboard, with a chalk brush in his hand, looking over a row of questions to which he is expected to get answers. Running his eye along the row, he sees one here and there that he doesn't like, and he brings down the brush upon them and wipes them out of existence. He then says to himself, "*They were never written by the teacher;* and so I am now under no obligation to do what the master required of me as expressed by them!" Such is the more than childish simplicity and blundering stupidity of intellectual Mr. Ingersoll!

"I do not believe," Ingersoll says in speaking of Christ, "that he claimed to be the Son of God." Again: "I cannot believe in the miraculous origin of Jesus Christ. I believe he was the son of Joseph and Mary. Nobody [mark the word *nobody*] ever believed the contrary until he had been dead at least 150 years!" O. pp. 27, 30.

In John 20: 30, we read: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book. But these are written, that ye might believe that Jesus is the Christ, *the Son of God*, and that believing ye might have life through His name." It thus appears, that at least John himself believed it at the time that he wrote his Gospel. Is it true, then, or is it wilfully false, that no one ever believed Jesus to be the Son of God, or that He was of miraculous origin, "until he had been dead at least 150 years?" But let us look a little farther into this Gospel by John, (which, we may add, is as much entitled to credit in proof of what it asserts as either of the others,) and see if we cannot find further proof of our Lord's Divine Sonship.

If Christ did not "claim to be the Son of God," and nobody ever believed it until at least 150 years after He was dead and buried, whence such assertions as the following, may we ask? *Christ Himself says:* "God so loved the world, that He gave *His only begotten Son*, that whosoever believeth in Him should not perish but have everlasting life." John 3: 16. "Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of *the Son of God;* and they that hear shall live." 5: 25. "Jesus said unto him, Dost thou believe on *the Son of God?* He answered and said, Who is He, Lord, that I might believe on Him? Jesus said unto him, Thou hast both seen Him and *it is He* that talketh with thee." 9: 35—37.

Christ's essential Deity is set forth in such passages as the following: John 1 : 1, 3, 14, which agree with Matthew's "Immanuel, God with us." And Christ Himself confirms these declarations of the Apostle, and further proves them to be doctrinal and Scriptural truth, in the use of such language as the following: "That all men should honor the Son even as they honor the Father." 5 : 23. What is said of Christ's pre-existence also proves Him to be more than man: "What and if ye shall see the Son ascend up where He was before." 6 : 62. "Verily, verily I say unto you, Before Abraham was, I am." 8 : 58. "And now, O Father, glorify Thou Me with thine own Self with the glory which I had with Thee before the world was." 17 : 5. See also, 3 : 28, 31; 16 : 27, 28. For the testimony of His enemies to the fact of His having claimed Divine Sonship, see 5 : 18; 10 : 33; 19 : 7. But "nobody," Ingersoll says, "believed it until he had been dead at least 150 years!" Did they not?—"Nathaniel answered and said unto Him, Rabbi, *Thou art the Son of God;* thou art the King of Israel." 1 : 49. See also, 1 : 29, 33, 34; 4 : 42; 6 : 67—69; 11 : 27.

To this testimony of John's Gospel, might be added the testimony of the Acts; all the epistles; and the Revelations; as well as of the other three Gospels. We shall, however, confine ourselves to the Gospels. And here we shall doubtless astonish the reader not a little, by quoting from Ingersoll's lectures "S." and "O." what he has said about Matthew, Mark, and Luke.

Ingersoll says: "*If what is known as the Christian Religion is true, nothing can be more wonderful than the fact that Matthew, Mark, and Luke say nothing about 'salvation by faith;' that they do not even hint at the doctrine of the atonement, and are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another.*" S. 3. What, then, was all Christ's sermon upon the Mount, together with all His parables and other discourses, but something to be "believed" in order "to secure happiness in this world or another?" More of this, however, farther on.

Ingersoll says: "*In the book of John all these doctrines of regeneration—that it is necessary to believe in the Lord Jesus Christ; that salvation depends upon belief—in this book of John all these doctrines find their warrant, nowhere else.*" S. 53.

Ingersoll says: "*In the Gospel according to St. Matthew not one word is said about believing the Old Testament to have been inspired; not one word about believing in any miracle; not even a hint that it was necessary to believe*

that Christ was the Son of God, or that He did any wonderful or miraculous things, or that He was born of a virgin, or that His coming had been foretold by Jewish prophets." S. pp. 35, 36. These things, then, being undeniably all recorded in Matthew's Gospel, Mr. Ingersoll would have his readers believe, it appears, that they are all recorded there, not to be believed, but to be disbelieved!—"*not even a hint that it was necessary to believe them*"—how ridiculous the idea! how excessively childish the thought! or rather, perhaps, how full of weak subtlety and quibbling subterfuge the man that could conceive such ideas, and think that anything but the gullibility of perhaps a few hopelessly blind cases of confirmed infidelity, could for a moment entertain them except as the delirious ebullitions of a frenzied and morally depraved mind!

Ingersoll says: "*Christ did not say to either Matthew, Mark, or Luke, or to any one in their hearing, that He was the Son of God.*"

He says: "*Neither Matthew, Mark, nor Luke ever dreamed that He was of Divine origin.*"

He says: "*Joseph never admitted the story.*"

He further says: "*Matthew and Luke believed that Christ was the son of Joseph and Mary.*"

He says: "*Nobody ever believed the contrary until he had been dead at least 150 years.*" pp. 27, 28, O.

"We are lacking in the matter of witnesses to these things," Ingersoll says; but with these astounding declarations before us, it is very certain that *we* are not "lacking in witnesses" for the condign condemnation and consignment to public and eternal infamy the man who in face of a reading, intelligent public, can make such audacious and utterly unfounded statements! Truly they are startling declarations, all of them; and if true, what they assert would be strange indeed! But they are not true; *they are false;* and this, by a reference to the Gospels by Matthew, Mark, and Luke, we shall be able to prove beyond the possibility of reasonable doubt or question. And remember, reader, all the quotations here made were taken from the "thoroughly revised and only authorized edition" of Ingersoll's works! "Dear, O dear!" I fancy I hear some good, honest-hearted brother exclaim, after reading the above quotations, "what a string of lies! of awful lies!!" Well now for the proof that they are so.

MATTHEW.

Having already disposed of what Ingersoll has had to say about John, whose name in connection with the writing of the fourth Gospel he would like to see forever buried in oblivion, we will now arraign him in the character of a culprit before Matthew's Gospel to answer for the libelous things that he has said and published about it! First, then, how dare you give utterance to such a statement as this, that "neither Matthew, Mark, nor Luke ever dreamed that Christ was of Divine origin," when (not now to speak of Mark or Luke,) verses 18—25 of the first chapter of Matthew's Gospel read thus: "Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, *she was found with child of the Holy Ghost.* Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for *that which is conceived in her is of the Holy Ghost.* And she shall bring forth a son, and thou shalt call his name JESUS; for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name *Emmanuel*, which being interpreted is, *God with us.* Then Joseph being raised from sleep did as the angel of the Lord had bidden him, ["Joseph never admitted the story," Ingersoll says!] and took unto him his wife: and knew her not till she had brought forth her firstborn son; and he called his name JESUS."

How dare you then deliberately and wickedly assert that "Matthew never *dreamed* (a word quibble here perhaps) that Christ was of Divine origin; that "Joseph never admitted the story;" and that "nobody ever believed in it until he had been dead at least 150 years?" when the preceding quotation from Matthew proves that both he and Joseph "admitted the story," and fully believed in it—the one recording the fact, and the other unhesitatingly doing, as an evidence of his faith in it, what he was directed to do by the angel. And verses 1—15 of chapter 2, but add to and confirm the unanswerable evidence thereby adduced. To the unhesitating faith and action taken by Joseph in the matter, is added the belief and recorded testimony of "wise men from the East." But Matthew, Joseph, and these wise men, together with the multitude of others who believed in it in Christ's and the Apostle's day, we are given

to understand by this remarkable genius, constitute at least an *Ingersolian* "*Nobody*"—a remarkable personage indeed this Ingersolian brain-picture, or sin-created phantom of a "Nobody!"

And as to their not being "one word in the Gospel according to St. Matthew about believing the Old Testament to have been inspired, or that Christ's coming had been foretold by the Jewish prophets," what then are we to understand by the following passages from Matthew? They will be found to demonstrate, (Ingersoll to the contrary notwithstanding,) that Matthew does say even more than "one word" as to our believing or receiving the Old Testament as the inspired Word of God; and that according to him, not only "the coming of Christ," but also the principal incidents of His life were plainly "foretold by the Jewish prophets." Consult Matthew 1: 22, 23; 2: 14, 15, 23; 4: 13—16; 5: 17; 8: 16, 17; 11: 9, 10; 12: 17—21; 21: 4, 5; 26: 31, 56; and 27: 9, 35. Does not Christ further recognize the Old Testament Scriptures as the inspired Word of God in such passages as Matt. 4: 10; 5: 18; 21: 13, 42; and 26: 54? the last of which reads thus: "*But how then shall the* SCRIPTURES *be fulfilled*, that thus it must be?" O! never mind the fulfilling of the *Scriptures*, Jesus, for Ingersoll says, there are no "Scriptures" to be fulfilled! Nor has Matthew, he tells us, said even "one word" about believing in an "inspired" Old Testament; in other words, he has said nothing about there being any Old Testament Scriptures to be believed in and fulfilled!! Carefully worded quibbling might be said to be some men's *forte;* but Ingersoll is such a professional adept at the business that it would really seem to be his fort, arms, ammunition and all!

Again: This man of singular discernment says also, that in Matthew's Gospel there is "not one word about believing in any miracle, and not even a hint that it was necessary to believe that Christ was the Son of God, or that he did any wonderful or miraculous things!" Is this true? Is there not, for example, "a hint" as to the necessity of believing in His miracles in order to faith in Him as the Messiah and Saviour of the world contained in His message to John the Baptist as recorded in Matt. 11: 4—6?—"Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up, and the poor have the Gospel preached to them. And blessed is he whosoever shall not be offended in me." And is there "not one word said about believing in any miracle" in such pass-

ages as, "Jesus *seeing their* FAITH, [including the sick man's,] said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee * * * Arise, take up thy bed, and go unto thine house." Matt. 9 : 2, 6. And is there "not a hint" as to the necessity of *believing* in his miracles in the rebuke. "O ye of little faith," &c., (14 : 31, and 16 : 8—12.) and in Matt. 11 : 20—22, where Christ upbraids "the cities wherein most of His mighty works were done, because they repented not," saying, "Woe unto thee Chorazin! woe unto thee Bethsaida! for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of Judgment, than for you." Here reference is made to His miraculous works as a demonstration of His Divine mission; and so apparent is it that faith in them is necessary, as taught by Christ, and recorded by Matthew in this Gospel, that a "woe" is here pronounced upon the people who did not so believe in them as to lead to their repentance and salvation.

Did you ever read the New Testament, Ingersoll? Your answer being in the affirmative, we say, Then how dare you further defile your conscience, and pollute pen, ink, and paper by writing and causing to be published such declarations as these: "Christ did not say to either Matthew, Mark, or Luke, or to any one in their hearing, that he was the Son of God;" "Matthew and Luke believed that Christ was the son of Joseph and Mary;" "Neither Matthew, Mark, nor Luke ever dreamed that he was of Divine origin;" and "Joseph never admitted the story?" O. pp. 27—28. In addition to what has been quoted from chapter one of Matthew's Gospel in reference to Christ's being conceived by the Holy Ghost, born of the virgin Mary, and recognized by Matthew as the Son of God, and Immanuel, God with us, it will perhaps be as well, in refutation of these base and baseless assertions, to further quote from Matthew's Gospel the following: "When he arose he took the young child and his mother by night, and departed into Egypt; and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called *my Son.*" 2 : 14, 15. *Matthew*, observe, here records the fact that God, through this word of the prophet, recognized the Christ therein predicted as His "Son." And verses 11—17 of chapter 3, which all plainly recognize Him to be more than man, conclude with these words: "And lo a voice from heaven, saying, *This is my beloved Son.*" See also Matt. 14 : 33; 16 : 16; 17 : 5; and 28 : 18—20.

"*Thou hast said*" is a Jewish form of expression for an emphatic "*Yes*," as in Matt. 26: 25—"Then Judas, which betrayed Him, answered and said, Master, is it I? He said unto him, *Thou hast said.*" And to the question put to him in verse 63. "Tell us whether thou be the Christ, *the Son of God*," Jesus answered, "*Thou hast said.*" And yet, in the face of all this, Ingersoll says, "He did not say to either Matthew, Mark, or Luke, or to any one in their hearing, that He was the Son of God!"

The Roman centurian, we may add, witnessing the supernatural accompaniments of the crucifixion, could, under the pressure of evidence before his eyes, exclaim, "*Truly this was the Son of God*," (27: 54;) but an upstart of the 18th century has the presumption to dispute the point, both with him and his contemporaries, as he has found in science, or in something else, satisfactory evidence to the contrary! And not only so, but he would like to inform that gentleman, (the centurian,) and his cotemporaries of that day, that no one ever heard or even "dreamed" of His being "the Son of God," no, not until at least 150 years after he was dead and buried! And as this piece of learning from the infidel school is not historical, it must, I presume, be one of his astronomical and scientific deductions, drawn from the hazy nebula of the skies, or from the murky mist by which the poor man's brain seems to be perpetually encircled!

But let us dwell for a moment on another of the Ingersolian oracles: "Matthew, Mark, and Luke," he says, "are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another." S. p. 1. Well, let us see whether or not there is any warrant in *Matthew's* Gospel, "as to the necessity of believing anything" to this end. In His sermon on the mount Christ exhorts us to lay up for ourselves treasure in heaven. Is there not something here to be *believed* "to secure happiness in this world or another?" To set about laying up treasure in heaven, we must first "believe" that there is a heaven; and, secondly, there is a necessity for our believing that what He tells us to do in order to our laying up treasure in heaven really needs to be done. Here then is faith to begin with; and the *necessity* of faith as an incitement to the performance of the works enjoined. And these works are enumerated at great length in the Sermon. Prayer to our Heavenly Father for forgiveness is one of them: *this* must be believed in according to the teaching of Matthew's Gospel. Prayer that God's kingdom may come, and His will be done over the whole earth, must also be offered to

our Heavenly Father; and to be offered it must be believed in. And that we may be the children of our Father which is in heaven, Christ tells us, we must "love our enemies, and pray for them which despitefully use us and persecute us." There is a necessity of our believing this also. Christ tells us also that the poor in spirit; they that mourn; they that hunger and thirst after righteousness; and the pure in heart, are *blessed*—for they shall be filled, comforted, inherit the kingdom of heaven, and see God. This also, in order to our laying up treasure for ourselves in heaven, must be believed in. And he that has not the faith which leads to the doing of these "sayings" of Christ, He, through Matthew's Gospel, tells us is building his hopes for the future upon a foundation of sand.

But come with us and we will show you other, if not greater things than these as to whether or not there is a necessity for believing anything to secure the happiness of which you speak. And, first, we will turn to Matthew 8 : 10, 13—"Verily I say unto you, I have not found so great faith, no, not in Israel. And Jesus said unto the centurian, Go thy way; and *as thou hast believed*, so be it done unto thee. And his servant was healed in the selfsame hour." Here is faith in Christ as Messiah the Healer; and it brought "happiness in this world" to the centurian and his household.

Matthew, moreover, whom this "blind leader of the blind" tells us is "as silent as an empty tomb" upon this topic, has further recorded, and prophetically also, that "In His name shall the Gentiles *trust.*" 12 : 21. And this is "trust" for conversion and salvation which secures to us "happiness" for both worlds, Ingersoll. Christ says again, (and through the silent Matthew, you will observe,) "*Except ye be converted*, and become as little children, ye shall not enter into the kingdom of heaven." 18 : 3. And again: "Whoso shall *offend* one of these little ones *which believe in Me* (to do which is the business of Ingersoll's life,) it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." v. 6. Hence the immeasurable importance of believing in Him; the absolute "necessity" of it; and the estimate which is thus placed upon it by the Son of God Himself, as recorded not only in John, but in this Gospel by St. Matthew. The foregoing directly refers to and inculcates the necessity of "faith" and the "New Birth," which this veritable cyclopedia of Scriptural knowledge says is to be found only in John's Gospel, and "nowhere else!"

Christ says also, (Matt. 21 : 22,) "All things, whatsoever ye shall ask in

prayer, *believing*, ye shall receive." The promise of everything connected with Christ's kingdom therefore, whether "to secure happiness in this world or another," is founded and conditioned on "faith," and faith, too, having the atonement of Christ as its basis, as the following passages from Matthew demonstrate: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life *a ransom* for many." 20: 28. "And He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it." And it was to be drank with *faith*, with faith in the atoning work of Christ, as the verse following proves: "For this is my blood of the new testament, which is shed for many *for the remission of sins*." 26: 27, 28.

Other passages in Matthew's Gospel might be referred to as inculcating or involving the necessity of "faith;" such as prayer for Divine aid, as in chapter 26: 41—"Watch and pray, that ye enter not into temptation"; and 21: 32, where entering the kingdom of heaven is conditioned on repentance and faith: "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots *believed* him; and ye, when ye had seen it, repented not afterward, that ye might believe him"—and unbelieving Ingersoll is among this number. Unwilling to put on by faith the wedding garment of Christ's righteousness, instead of entering "the kingdom of God," he is to enter the place described by our Lord in Matt. 22: 13—"Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen." And Ingersoll, and such as Ingersoll, therefore, are among the many who, although "called," are not "chosen"; and in whom also "is fulfilled the prophecy of Esaias," as recorded in Matt. 13: 14, 15, "which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes *they have closed;* lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, *and should be converted*, and I should heal them." This passage, I may here remark, goes to show that the work of obstructing or hindering men's salvation, is not altogether in the hands of the devil. Man himself has something very decidedly to say in the matter; and it is only as he voluntarily coincides with Satan's designs in reference to his damnation, that Satan can instrumentally effect it.

But not only is man's free agency taught by this passage; but here also the doctrine of the New Birth, or of conversion and regeneration, and spiritual healing, is taught by our Lord; and *Matthew*, and not *John*, Mr Ingersoll, is the recorder of it.

MARK.

Well, such is the recorded testimony and evidence of Matthew in impeachment of the veracity of this unscrupulous derogator of the holy Gospels; and having thus gone through Matthew with a view to summoning evidence against him, we come now to Mark. The reader, however, by this time, will perhaps begin to think that we are expending a great deal of time and labor, just to knock down this "man of straw." Well, it is very true, but *all* infidelity, you must remember, is but "straw;" unhappily however, it is straw by which the flames of hell are fed! And hence our perseverance. But let me, to use an expression of Ingersoll's, "just whisper in your ear," my friend, that I have myself thought that we might very well dispense with the labor of going similarly through Mark and Luke, for this reason, that when a man is convicted of falsehood in reference to one person or thing, he will be guilty of the same in reference to another if it equally suits his purpose to be so; and in this case, you know, it does equally suit his purpose to be so.

We will, however, call the attention of the reader to a very few plain and important proof passages from each of these Gospels. Opening then at Mark, we find that the very first verse falsifies Ingersoll's positive statement, that Mark, with the other evangelists, "never dreamed that Christ was of Divine origin." Thus it reads: "The beginning of the Gospel of *the Son of God.*" Verse 11 declares also that "there came a voice from heaven, saying, Thou art *my beloved Son*, in whom I am well pleased." And in reply to the question put to Him by the high priest, "Art thou the Christ, *the Son of the Blessed?* Jesus said, *I am.*" 14: 61. And as to *faith*, the first chapter, v. 15, commences with, "Repent ye, and *believe* the Gospel." Christ said also: "Be not afraid, only *believe.*" "If thou canst believe, all things are possible to him that believeth." 5: 36; 9: 23. Also: "Have *faith* in God." And, "What things soever ye desire, when ye pray, *believe* that ye receive them, and ye shall have them. And when ye stand *praying*, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." 11: 22—26. He here speaks of *praying* and *believing* for for-

giveness. He shows the "necessity" of faith, also, by upbraiding his disciples for their unbelief 16: 14. He also gives a very broad "hint at the atonement" in these words: "For even the Son of man came not to be ministered unto, but to minister, and to give His life *a ransom* for many." 10: 45. Also in these: "This is my blood of the New Testament, which is *shed for many.*" 14: 24. So much, then, as to Ingersoll's assertion, that Mark "says nothing about salvation by faith, nor even hints at the doctrine of the atonement." There is just one more passage that I would particularly like to refer to before we have done with Mark, because Ingersoll has made it the subject of very special and repeated comment. It is this: Go ye into all the world, and preach the Gospel to every creature. He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be damned." 16: 15, 16. Passing over all the other passages in the three Gospels touching upon the atonement and the necessity of faith, his eye seems, nevertheless, to have caught sight of this one; and so especially hateful is it to him that he pronounces it "infamous," and calls it "an *interpolation* put in by hypocrisy," &c. Of course this great man has only to say to himself, "It is so," and to him *It is so!* But as to this word "interpolation," we might remark, it is a very convenient term for this infidel *Gospel-pruner* to fall back upon as oft as he may find it convenient to do so, no doubt! as convenient as it was for him to forget, or overlook the fact, that Matthew, Mark, and Luke's Gospels contain the entire substance of all the doctrinal teaching of John's; and as convenient as it was for him to forget, or close his eyes to the fact, or set his mouth against it, that there are numerous other references to "*salvation by faith*, the *atonement*, and *believing*" in order "to secure happiness in this world or another," besides this peculiarly obnoxious one just quoted from Mark; and which, being all contrary to Mr. Ingersoll's faith, need to be also, of course, if Mr. Ingersoll says so, all thrown out as "interpolations." This word "interpolation" is no doubt as convenient and serviceable a term to the infidel school as can be found in the whole of their vocabulary. But "it will not do," Mr. Ingersoll, it will not do; this Divine declaration of salvation by faith in the atonement of Christ was recorded by "the finger of God;" this same "finger of God" has kept it on record through the ages past; and will, in spite of you and yours, through the ages to come. And, moreover, not a word of it will you touch with your sin-polluted finger, but you will have to suffer a penalty for, eternally!

In allusion to the supernatural manifestations which attended the closing

scenes of the crucifixion, as recorded by Mark, and especially by Matthew, (27 : 50—54,) I might here remark, that Ingersoll simply scoffs at the idea of all such supernatural manifestations. He thinks that a special and overruling Providence has nothing to do with earthquakes, or other convulsions of nature; such, e.g., as that by which Paul and Silas were let out of prison : by which the veil of the temple was rent in twain: by which saints were liberated from their graves; and through which the awe-stricken centurian, who was an eye-witness "of these things which were done," was led to exclaim, as recorded by Matthew and Mark, "*Truly this was the Son of God.*" Mr. Ingersoll may of course be honest in his opinion as to this, but he is nevertheless sadly mistaken, in fatal error, and hence much to be pitied!

LUKE.

Let us now take a look for a few moments into Luke's Gospel. And what do we see in the very first chapter in reference to "faith," &c., which seems to have wholly escaped this good man's observation? Well, in the first place, by consulting verse 20 it will be found that, according to Luke, Zacharias had a physical demonstration that it was "*necessary* to believe" what God is pleased to reveal, in order "to secure happiness in this world or another," Mr. Oracle to the contrary notwithstanding—"Behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, *because thou believest not my words*, which shall be fulfilled in their season."

In verses 32, 33, Christ, the "Immanuel, God with us," of Matthew's Gospel, is announced as "*the Son of the Highest* of whose kingdom there shall be no end." And as to His Divine and miraculous origin, of which Ingersoll says "Luke never dreamed," we read in verse 35 that "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called *the Son of God.*" And yet Luke, who records this as veritable fact, "never dreamed that Christ was of Divine origin"! but "believed" at the time that he recorded this as to Christ's miraculous origin, "that he was the son of Joseph and Mary"! And "nobody," Ingersoll adds, "ever believed the contrary until he had been dead at least 150 years"! and this in flat contradiction of what Luke says in the preface to his Gospel, namely, that he, with others, had taken it upon him "to set forth in order a declaration of those things *which are most surely believed among us.*" How dare, then, Mr. Ingersoll, in face of a reading public, say such

false things as he has about this man and his Gospel? Well, he does so simply because, in relation to moral principle, he dares, as an infidel, to do what no man, as a Christian, could dare to do.

Verse 45 says: "Blessed," or happy, "is she that *believed*." But Ingersoll says that Luke's Gospel does not teach that "believing" is "necessary to secure happiness either as to this world or another." Luke tells us here, however, that through "believing" Mary's "happiness" was secured; and this for both worlds, for she was made happy at once, and said, "My soul doth magnify the Lord, and my spirit hath *rejoiced* in God *my Saviour*." Here, also, under the inspiring influence of the Spirit, as recorded *by Luke*, Mr. Ingersoll, *a Saviour* is recognized; which is also a broad "hint at the *atonement*." And hence also, contrary to Ingersolian declaration, this evangelist did know of a way of salvation other than by works.

And "God's mercy," Luke records in verse 50, "is upon them that fear Him: from generation to generation." But it is not upon those who revile Him, and put him and His holy Word to the lie, by refusing to "believe the record that He hath given of His Son." Another "hint at the atonement" you will find by consulting verse 68. "Filled with the Holy Ghost," Zacharias, father of John the Baptist, "prophesied, saying, Blessed be the Lord God of Israel; for he hath visited and *redeemed* His people." And verse 75 shows that this redemption has a reference to holiness of heart and righteousness of life; and this also as connected with "the knowledge of *salvation* by the remission of sins," (v. 77.) through the *Day Spring* from on high which, as "God our *Saviour*," hath visited us—verses 47, 78.

Observe further, Mr. Ingersoll, that *Luke* records the fact that Mary was only an "*espoused*" wife when delivered of her firstborn Son. 2: 5. And Joseph was thenceforward his foster-father. In verse 11 of this chapter, He is designated "Christ the Lord," and a "Saviour." Now in what sense was Christ "born in the city of David, *a Saviour*"? Was it as an earthly potentate to sway the sceptre over the nations as Israel's King. Or was it not rather in the sense revealed by the angel, as recorded by Matthew, and always set forth by Himself: "Thou shalt call His name Jesus; for He shall *save His people from their sins*;" and hence also, from "the wrath of God which is revealed against all ungodliness and unrighteousness of men." Verses 30—32 also teach that the "salvation" which God has provided for "all people," is in and through Christ, and Him alone: "For mine eyes have seen *Thy sal-*

vation, which Thou has prepared before the face of all people; a Light to lighten the Gentiles, and the glory of Thy people Israel." "Repentance for the remission of sins" is here also taught, (3 : 3;) and "faith" is coupled with the forgiveness of sins in Luke 5 : 20. In Luke 7 : 47, 50, Christ connects love with forgiveness, and forgiveness with faith: "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said to the woman, *Thy faith* hath saved thee; go in peace." And yet, according to Mr. Ingersoll, Luke, who records this, with all the foregoing, knew nothing of conversion and the forgiveness of sins through faith! In the first verse of chapter 8, which is the next following the verse we have just quoted, Luke says: "And it came to pass afterward, that He went throughout every city and village, preaching and showing the *glad tidings* of the kingdom of God." Now what were those "tidings" which made people "glad" and happy? The verses preceding answer. It was the glad tidings of salvation and the forgiveness of sins through faith in Christ as the "*Ransom*" and "*Redeemer*" of the world, by the sacrifice of His life and the shedding of His blood, of which Luke speaks, and of which Christ, as we have seen, tells us in this and the other Gospels. And yet this man, this infidel apostate from the faith of his fathers, has the barefaced audacity to tell us (as though none of us could read a letter, or spell out a word but himself,) that "Matthew, Mark and Luke, say nothing about salvation by faith; do not even hint at the doctrine of the atonement; and are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another." S. p. 1.

Is there not also a word about "salvation by faith" in the following from Luke 8 : 12—"Then cometh the devil and taketh away the word out of their hearts, lest they should *believe and be saved*"? Here *salvation* is again coupled with *faith* by our Lord Himself, and Luke is the recorder of it. All through this Gospel also are found such expressions as, "Where is your faith"—"Fear not believe only"—"Thy faith hath made thee whole; go in peace"—thus showing that, according to the teaching of Luke, "faith" is indispensable, both as connected with the things of this life, as presided over by the providence of God, as well as of that which is to come.

The same may be said as to passages scattered all through this Gospel touching Christ's Sonship and Divinity. He is here frequently called the "Son of God"; and He Himself tells the chief priests, according to the Jewish em-

phatic form of affirmation, that He is the "Son of God." Who, moreover, but "the Son of God," one with Deity, could talk like this, as recorded in Luke 21 : 14, 15?—"Settle it therefore in your hearts not to meditate before what ye shall answer ; for *I will give* you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." Also, that in the last day He would "send forth *His* angels who shall gather out of His kingdom all things that offend, and them which do iniquity," &c. Matt. 13 : 41—43. Luke records also the words, "This is my body which is *given for you*"; and, "This cup is the New Testament in my blood, which is *shed for you.*" Such, moreover, is the necessity of *faith* and spiritual *conversion*, that Christ said to Peter, as recorded in Luke 22 : 32, "I have prayed for thee, *that thy faith fail not*, and when thou art *converted* strengthen thy brethren." And yet, with all this, and all to which we have referred in the foregoing pages, spread out before him, this man scruples not to say, that Matthew, Mark, and Luke, say nothing about salvation by faith, do not even hint at the doctrine of the atonement, and are as silent as empty tombs as to the necessity of believing anything to secure happiness in this world or another." Well, my friend, by these declarations, together with many more of the same kind, you certainly merit the distinction of going through the world "with all the deceivableness of unrighteousness, and lying wonders"! And if it were lawful to add another to the "seven wonders of the world," we certainly might be inclined to propose Col. Robert G. Ingersoll, of most unenviable notoriety, as a candidate for the distinction! And although, we will add, he may, to the ungodly who follow him, be "as a grave which appears not," yet to men of discernment, he is a "sepulcher" not even "whited"!

I noticed this morning in a flaming railway advertisement, a place called "the Devil's Lake" advertised as a place of very special attractions! and it is for an eternal settlement in "the Devil's Lake" that Ingersoll is going about enlisting volunteers! But woe to such men! Christ says; "for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in! Woe unto you! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness! Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

In view of the foregoing Scriptural and historic declarations, such a reck-

lessness of statement, and utter disregard of truth, as this man has indulged in, would be really astounding, did we not know him to be an advanced and a confirmed infidel. A good deal of *free-thinking* latitude and longitude of statement is, no doubt, claimed by this infidel by virtue of his profession as such; but when, knowing a thing to be not only in South latitude but somewhere within the South polar region, he gives it out not only that it is in North latitude, but somewhere about the region of the North Pole, the divergence from correctness of statement is rather too much, we think, for an infidel to ask, as a right, even of a Christian; or for a Christian to concede as such even to an infidel.

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CHAPTER III.

Historical Testimony to the Genuineness and Authenticity of the Four Gospels.

The Holy Bible from its origin, sacredness, and truthfulness, every man is required to kiss reverently, as in the presence of the all-seeing God, when he is required to take oath, that what he is about to say shall be the truth and nothing but the truth. But if Mr. Ingersoll cannot, or will not truthfully represent the teaching of Scripture, with the holy Book lying before him, and from which as a text book he professes to draw his information, and which every man may read for himself, and thus test the correctness or incorrectness of his representations—what dependence, may we ask, is to be placed on any bare, unverified assertions which he may make relative either to ancient historical writings or persons? Obviously, none whatever. We will, however, on behalf of an interested, reading public, and in the interests of truth, proceed to examine such of those statements as have come under our observation, and which we may think of sufficient importance to justify the examination.

Three important, but unverified, and utterly unfounded assertions, will form the basis of our investigations in connection with the subject of this chapter. The first of which Mr. Ingersoll does not even attempt to verify; the second ditto; and the third, the same! They are these: First—"According to the church the first Gospel was written by Matthew. As a matter of fact he never wrote a word of it." S. p. 24. Second: "John did not write

the Gospel that bears his name." O. p. 27. And the third, which he puts in the form of a query with an emphatic answer, expresses a doubt as to the authorship of one and all of the four Gospels. It is this: "Who wrote the New Testament? I do not know. Who does know? Nobody." S. p. 17. If, however, we were to put the question, "Who is this Ingersoll?" and answer it with his, "I don't know. Who does know? Nobody," he would doubtless, if it came under his notice, accuse us of lying; for although *we* might not know, we could not say positively and truthfully "nobody" knows. And so Mr. Ingersoll should know, that if he does not know, there are others in the world who know what he doesn't know. And *we*, having the honor, as we think, to be among this number, unhesitatingly affirm that the evangelists Matthew, Mark, Luke, and John, were the authors of the Gospels which have come down to us respectively in their names. And we do not simply affirm this, but shall now proceed to furnish the candid reader with the necessary proof—proof which will disclose and substantiate the firmness of the foundation on which the sacred edifice of our holy Christianity has been built. And allow me to say here, that if it be admitted that a revelation from God is *possible*, then reason dictates that the evidence on which a revelation *professing* to have come from Him is based, should, with all sincerity, carefulness, and candor, be examined. And true candor, as distinguished from obstinate, unreasonable prejudice it should be remembered, is always convincible, or open to rational conviction through the presentation of appropriate and ample evidence.

Our evidence is historical and documentary; and is, we affirm, of as unexceptionable a character as any man of reason and candor can desire. We shall take the liberty of gathering it from the writings of Dr. Paley and others —men of scholarly reputation, classical learning, pains-taking research, and unimpeachable veracity; and whose declarations, references to ancient authors, &c., may hence be relied upon as being truthful beyond question. And to these therefore we would refer the intelligent reader who desires to consult the numerous references to ancient authors, ecclesiastical and profane, or to any modern authorities, as Dr. Lardner and others, to whom they sometimes refer. The contents of this chapter, the reader will hence understand, will not be original. We shall, throughout, adhere closely to the language and sentiment of those from whom we quote; but shall also feel at liberty to intersperse an occasional observation of our own.

That our New Testament Scriptures are the same as the early Christians

had—that the Gospels were written respectively by Matthew, Mark, Luke, and John—that these canonical Gospels were all regarded as sacred, inspired, and Divine Scripture, and were hence scrupulously guarded by the churches against alteration and interpolation—and that therefore the foregoing allegations and statements as quoted from Ingersoll's lectures, as to "nobody" knowing who wrote the Gospels, "John's was mostly written by the Church," &c., are utterly false and without the slightest foundation in fact—all this, we maintain, is susceptible of the clearest and most unanswerable demonstration from historical testimony.

Speaking of the reverence with which the Jews had been taught to regard their sacred writings, Dr. Paley remarks: "According to the statements of Philo and Josephus, they would suffer any torments, and even death itself, rather than change a single point or iota of the Scriptures. A law was also enacted by them, which denounced him to be guilty of inexpiable sin, who should presume to make the slightest possible alteration in their sacred books." And so careful were they to correctly preserve the sacred text, that when a copy was made out, not only the number of words, but even the number of letters in it was counted, and compared with the original in order to prevent mistakes.

Unscrupulous tampering with the Gospels, in like manner, could not possibly have been made without immediate detection and exposure; for not only were there copies of the New Testament Scriptures "dispersed before the death of their authors among the different communities of Christians who were scattered throughout the then known world, but in all the churches—some of which were formed in the principal cities of the Roman empire within twenty years of the ascension—the books of the New Testament, especially the four Gospels, were read as a part of their public worship, just as the writings of Moses and the Prophets were read in the Jewish synagogues. Moreover, we have an unbroken series of testimonies for the genuineness and authenticity of the New Testament, which can be traced backwards to the very time of the Apostles; and these testimonies are equally applicable to prove its uncorrupted preservation."

The agreement of the ancient versions and quotations from the New Testament which are made in the writings of the Christians of the first three centuries, and in those of the succeeding fathers of the Church, and from which (as has been frequently observed) the whole body of the Gospels and Epistles might be compiled, is, as Bishop Horne says, "another irrefragable

argument for the purity and integrity with which the New Testament has been preserved."

"These sacred records being universally regarded as the supreme standard of truth, were received by every class of Christians with peculiar respect, as being divine compositions, and possessing an authority belonging to no other books. Whatever controversies, therefore, arose among different sects, the Scriptures of the New Testament were received and appealed to by every one of them, as being conclusive in all matters of controversy: consequently it was morally impossible, that any man or body of men should corrupt or falsify them in any fundamental article, should foist into them a single expression to favor their peculiar tenets, or erase a single sentence without being detected by thousands."—*Watson's Institutes.*

The reader may understand the simplicity as well as reliability of the historical testimony on which the genuineness and authenticity, or, in one word, the *truthfulness* of the Gospels rest, by picturing before his mind's eye a chain composed of historical links welded one into the other, and running back in unbroken succession through the centuries until they reach and encircle within the farthermost link the evangelists themselves. Now these historical links are men, and they bear undivided testimony to the fact that Matthew, Mark, Luke, and John are the veritable writers and authors of the four books called Gospels which have come down to us, in one uninterrupted line of descent all through the centuries in their names. And the writing of these four books, observe, or any one of them, *was never ascribed to any one else* by any one of this unbroken succession of living historical witnesses, as we shall see.

Quotations from as many of the fathers who compose this historical succession as we can afford space for, we shall now lay before the reader. For the substance of the whole, as to matter and dates, we are indebted chiefly to Paley's "Evidences," and a work on "The Four Gospels in the Second Century," by B. Harris Cowper, Esq.—a gentleman of pains-taking research, learned in the languages, and every way fully competent as a writer and critic for the work that he has undertaken, viz., the authentication of the Gospel records by tracing them all back in a continuous line to the beginning of the second century. He says, in speaking of the existence of our four Gospels from the close of the first century, that his "opinion in reference to it has been rendered definite and strong by lengthened study." "I have," he adds, "personally examined all or nearly all the books and fragments which have come down to

us from the second century, and the result has been most satisfactory. * * * Almost every quotation and reference has been made with the originals before me. I have made little use of modern authors, because I write from my own observations." He was, and is still I believe, a resident of London, England. The copy of his work that I have, and which I obtained when in London a few years ago, was originally published in tract form, and consists of a number of tracts of eight pages each, stitched and bound together. I shall therefore refer to them as tract No. 1, 2, &c.; and the page references to them will therefore in no case exceed eight. Copious references to the originals may be found in his work.

Dr. Paley says (Evidences, p. 67,): "The whole series of Christian writers, from the first age of the institution down to the present, in their discussions, apologies, arguments, and controversies, proceed upon the general story which our Scriptures contain, and upon no other. The main facts, the principal agents, are alike in all. This argument will appear to be of great force, when it is known that we are able to trace back the series of writers to a contact with the historical books of the New Testament, and to the age of the first emissaries of the religion, and to deduce it, by an unbroken continuation, from that end of the train to the present."

We come now to the direct historical testimony. Of QUADRATUS and some others who were *the immediate successors of the Apostles*, Eusebius, a learned historian of the fourth century,(A.D. 315,) says: "Then traveling abroad, they performed the work of evangelists, being ambitious to preach Christ, and *deliver the Scriptures of the Divine Gospels.*" Eusebius had before him the writings both of Quadratus himself, and of many others of that age. It is thus evident that at this time, and for some time before, the Gospels must have been in general use, and in high esteem in the churches planted by the Apostles, inasmuch as they were now, we find, collected into a volume; and the immediate successors of the apostles, they who preached the religion of Christ to those who had not already heard it, carried, as Eusebius relates, the volume with them, and delivered it to their converts. Paley's Ev. 133. Quadratus has also left to posterity this testimony: "The works of our Saviour were always conspicuous for they were real; both those that were healed, and those that were raised from the dead; who were seen not only when they were healed or raised, but for a long time afterwards; not only whilst He dwelled on this earth, but also after his departure, and for a good while after it, insomuch

that some of them have reached to our times." P's. Ev. 70.

IGNATIUS, another of the contemporary and immediate successors of the Apostles, was educated under the apostle John, was intimately acquainted in early life with St. Peter and St. Paul; was chosen bishop of Antioch A.D. 70; and continued bishop of that church for upwards of forty years from that date. Speaking of the Apostles and the resurrection of Christ, this bishop and ancient father of the Church says: "They believed, being convinced both by His flesh and spirit: for this cause they despised death, and were found to be above it." Ps. Ev. p. 70. He wrote several epistles which were referred to by Polycarp, his contemporary, and by the succeeding historians and fathers of the Church, Irenæus, Origin, Eusebius, &c. These epistles, which are still extant, contain many references to the Gospels, numerous phrases adopted from them, incidents recorded in them, and ideas borrowed from them, which plainly show that he must have had the written Gospels in his possession at the time he wrote them. We will quote an example or two from among the many. He says: "Be wise as a serpent in all things, and harmless as a dove." (Matt. 10: 16.) He says: "What is a man profited if he gain the whole world, and lose his soul." (Mk. 8 : 36.) He says: "The tree is shown by its fruit." (Luke 6 : 44.) He says: "God manifested Himself through Jesus Christ His Son, who is His eternal Word." (John 1 : 1.) Ignatius wrote soon after the beginning of the second century, (died a martyr A.D. 116.) and his testimony to the truth of Christianity and the early existence of the Gospels, is therefore very great. Ps. Ev. 107, & Cowper No. 5, p. 2.

POLYCARP had been taught by the apostles; had conversed with many who had seen Christ; was also by the apostles appointed bishop of Smyrna; and continued pastor of that Church for more than eighty years. This testimony concerning Polycarp is given by Irenæus, who in his youth had seen him:—"I can tell the place," says Irenæus, "in which the blessed Polycarp sat and taught, and his going out and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people, and how he related his conversation with John, and others who had seen the Lord, and how he related their sayings, and what he had heard concerning the Lord, both concerning His miracles and His doctrine, as he had received them from the eye-witnesses of the word of Life; all which Polycarp related agreeably to the Scriptures." Of Polycarp, whose proximity to the age and country and persons of the Apostles is thus attested, we have one undoubted epistle remaining.

And this, though a short letter, contains nearly forty clear allusions to books of the New Testament; which is strong evidence of the respect which Christians of that age bore for these books. In it we have the humility, patience, sufferings, resurrection, and ascension of Christ, together with the apostolic character of St Paul distinctly recognized. The epistle is referred to by Irenæus, his disciple, and was written soon after the death of Ignatius (A.D. 116,) who is mentioned in it. In addition to many other quotations from, or references to some of the Gospels and other books of the New Testament, Polycarp says: "I trust we are well exercised in the *Holy Scriptures*, as in these Scriptures it is said, 'Be ye angry and sin not, and let not the sun go down upon your wrath.'" This passage is extremely important; because it proves that in the time of Polycarp, who had lived with the Apostles, there were Christian writings distinguished by the name of "Holy Scriptures" or sacred writings. Moreover, the text quoted by Polycarp is a text found in the collection of this day. This venerable father died a martyr at the stake under Antoninus, A.D. 166. *P's. Ev. pp. 69, 108, 136, and American Encyclopedia of Religious Knowledge, p. 950.*

CLEMENT, BISHOP OF ROME. An epistle written by this bishop (still extant) was addressed to the Church of Corinth before A.D. 100. It contains no certain allusion to St. John, and may have been written before the Gospel of John, but its references to some of the Gospels are apparent. Thus: "Remember the words of our Lord Jesus, for He said, 'Woe to that man; it had been better for him if he had not been born than to cause one of my elect to stumble. It were better for him that a millstone were hanged about him and that he were drowned in the sea, than that he should cause one of my little ones to stumble.'" Lk. 17: 1, 2. "With what measure ye meet, with the same shall it be measured to you." &c. Matt. 7: 2. This Clement, bishop of Rome, Dr. Paley says, "ancient writers without any doubt or scruple, assert to have been the Clement whom St. Paul mentions, Phil. 4: 3—'With *Clement* also, and other my fellow-laborers, whose names are in the book of life.' Irenæus (A.D. 178,) represents the value of this epistle thus:—'Written by Clement, who had seen the blessed Apostles, and conversed with them; who had the preaching of the Apostles still sounding in his ears and their traditions before his eyes.'" P's. Ev. 102, & Cowper, No. 5, p. 4. In this epistle, Dr. Paley adds, we have the resurrection of Christ, and the subsequent mission of the Apostles, recorded in these satisfactory terms: "The Apostles have

preached to us from our Lord Jesus Christ from God—For, having received their command, and been thoroughly assured by the resurrection of our Lord Jesus Christ, they went abroad, publishing that the kingdom of God was at hand." We find noticed also, the humility, yet the power of Christ, His descent from Abraham, His crucifixion. We have Peter and Paul represented as faithful and righteous pillars of the Church; the numerous sufferings of Peter; the bonds, stripes, and stoning of Paul, and more particularly, his extensive and unwearied travels. Ev. 69.

PAPIAS, another apostolic father, a hearer of John, and companion of Polycarp, as Irenæus attests, and of that age, as all agree, in a passage quoted by Eusebius, from a work now lost, expressly ascribes the respective Gospels to Matthew and Mark; and in a manner which proves that these Gospels must have publicly borne the names of these authors at that time, and probably long before; for Papias does not say that one Gospel was written by Matthew, and another by Mark; but, assuming this as perfectly well known, he tells us from what materials Mark collected his account, *viz.*, from Peter's preaching, and in what language Matthew wrote, *viz.*, in Hebrew. Whether Papias was well informed in this statement, or not; to the point for which I produce this testimony, namely, that these books bore these names at this time, his authority is complete. Ps. Ev. 110. Eusebius notes also that Papias quoted 1 John, and as all critics allow it was written by the author of the fourth Gospel, that Gospel existed in his time. And if, as Eusebius says, he was acquainted with Philip's daughters, (Acts 21 : 8, 9,) his testimony reached back to a very early date. No. 5, p. 5.

BARNABUS. There is extant also an epistle ascribed to Barnabus. Mr. Cowper says it belongs to about A.D. 120. It is quoted as the epistle of Barnabus by Clement of Alexandria, A.D. 194; and by Origin, A.D. 230. It is mentioned by Eusebius, A.D. 315, and by Jerome, A.D. 392, as an ancient work in their time, bearing the name of Barnabus, and as well known and read amongst Christians, though not accounted a part of Scripture. In this epistle we have the sufferings of Christ, His choice of apostles and their number, His passion, the scarlet robe, the vinegar and gall, the mocking and piercing, the casting lots for His coat, His resurrection on the eighth (*i.e.*, the first day of the week,) and the commemorative distinction of that day, His manifestation after His resurrection, and lastly His ascension. We have also His miracles generally but positively referred to in the following words: "Finally, teaching

the people of Israel, *and doing many wonders and signs among them*, He preached to them, and showed the exceeding great love which He bare towards them." In this epistle appears also the following passage: "Let us, therefore, beware lest it come upon us, *as it is written*, There are many called, but few chosen." From the expression "as it is written" we infer with certainty, that, at the time when the author of this epistle lived, there was a book extant, well known to Christians, and of authority among them, containing these words: "Many are called, few chosen." Such a book is our present Gospel of St. Matthew, in which this text is twice found, and is found in no other book now known. There is a further observation to be made upon the terms of the quotation. The writer of the epistle was a Jew. The phrase, "it is written, was the very form in which the Jews quoted their Scriptures. P's Ev. 68, 101.

ANOTHER EPISTLE, addressed to *Diognetus*, is admitted to belong to the first twenty years of the second century. The writer is unknown, but was deeply imbued with Gospel ideas. He says, Christians dwell in the world, but are not of the world, (Jn. 17: 11; 14: 16): that they take no thought for raiment and food, (Matt. 6: 25); that God sent His only begotten Son to men, (Jn. 3: 16); that Christ is the Word, (Jn. 1: 1.) It is also highly interesting that the writer distinctly mentions "the Gospels." This epistle, Mr. Cowper observes, is one of the purest and most admirable writings of the primitive Church. No. 5, p. 3.

HERACLEON, who flourished in the former part of the second century, (A.D. 125,) was associated with Valentinus, and wrote a copious commentary on St. John's Gospel. Of this commentary Origin has preserved nearly forty extracts; and Clement of Alexandria quotes a note of Heracleon's on St. Luke. Heracleon also used St. Matthew. No. 6, p. 4. & P's. Ev. 148.

JUSTIN MARTYR, who was born of heathen parents, in Samaria, very early in the second century, was familiar with scenes described in the Gospels, and must have known some of Christ's earliest followers. He was at once a literary man and a philosopher. His first apology for Christians was written about A.D. 139. Dr. Tischendorf says it is very well established that Justin made use of the first three Gospels, (Matthew, Mark, and Luke,) and holds that he also used St. John. In his Apology, which was written about thirty years after Polycarp's epistle, he expressly cites some of our present histories under the title of *Gospels*, and that not as a name by him first ascribed to them, but as the name by which they were generally known in his time. His

words are these: "For the apostles in the memoirs composed by them, *which are called Gospels*, have thus delivered it, that Jesus commanded them to take bread, and give thanks." He says also: "The *Memoirs of the Apostles*, or the writings of the Prophets, are *read* according as the time allows, and, when the reader has ended, the president makes a discourse, exhorting to the imitation of so excellent things." Speaking of Christ's miracles Justin says: "He healed those who had been blind, and deaf, and lame from their birth; causing, by His word, one to leap, another to hear, and a third to see; and, by raising the dead, and making them to live, He induced, by His works, the men of that age to know him." He quotes numerous passages from all the Gospels under the names of "Memorials of the Apostles," "Memorials of the Apostles and their companions," &c. He also uses such language as the following: "For, *as we have learned from the Memoirs*, I have before shown that He was the only begotten of the Father of all, properly the word and power begotten of Him, and afterwards born man by the virgin." "When He gave up the Ghost on the Cross He said—Father, into thine hands I commend my Spirit; as I have also learned from the Memoirs." In another place, Justin quotes a passage in the history of Christ's birth, as delivered by Matthew and John, and fortifies his quotation by this remarkable testimony: "As they have taught, who *have written* the history of all things concerning our Saviour Jesus Christ; and *we believe them*." The reader may here call to remembrance Ingersoll's *Nobody believed* Christ to be the Son of God until he had been dead at least 150 years, which would be 183 years from his birth; and Justin, observe, who says, "*and we believed it*," is writing about forty years before that time has arrived. But we have shown also, by the preceding quotations, that this, as well as all other Gospel teaching, was believed in from the first.

In his conference with a Jew, Justin further says: "Since thou hast *read*, as thou hast owned, the things which were taught by our Saviour," &c. From this and the foregoing quotations, it is evident that the Gospels were in circulation in Justin's time, and that they were also recognized as genuine. Mr. Cowper quotes a host of such passages from Justin's works and says: "After all this no man can reasonably doubt that Justin had and used our four Gospels, and I have given the evidence at length, because if Justin had them the question is settled for the first half of the second century. A great deal more might have been quoted, but I hope no candid person can read the above, and any longer ask whether Justin's Gospels were the same as ours. I deny that

there is any evidence to the contrary." No. 4, pp. 1—5, and P's Ev. pp. 71, 112, 136, 139.

HEGESIPPUS traveled about to collect materials for a history of the Church, and wrote it as early as about the middle of the second century. Only fragments of the work now remain, but these contain traces of the three Gospels by Matthew, Luke, and John. His account of the martyrdom of James shows that his enquiries went back to the very origin of the Church. The simple fact that he wrote a history of the Church proves that Christians were not indifferent to the materials of the past. It is highly probable, Mr. Cowper adds that Eusebius was much indebted to him. No. 3, p. 4.

CELSUS. Near the middle of the second century, (A.D. 150,) Celsus, a heathen philosopher, wrote a professed treatise against Christianity. To this treatise, Origin, who came about fifty years after him, published an answer, in which he frequently recites his adversaries words and arguments. The work of Celsus is lost; but that of Origin remains. Celsus wrote about one hundred years after the first Gospels were published; and therefore any notices of these books from him are extremely important for their antiquity. They are, however, rendered more so by the character of the author; for, the reception, credit, and notoriety of these books must have been well established amongst Christians, to have made them subjects of animadversion and opposition by strangers and by enemies. It evinces the truth of what Chrysostum, two centuries afterwards, observed, that "the Gospels when written, were not hidden in a corner or buried in obscurity, but they were made known to all the world, before enemies as well as others, even as they are now." That the books to which Celsus refers were no other than our present Gospels, is made out by his allusions to various passages still found in these Gospels. Celsus takes notice of the *genealogies*, which fixes two of these Gospels: and of the precepts, Resist not him that injures you, and If a man strike thee on the one cheek, offer to him the other also; of the woes denounced by Christ; of His predictions; of His saying, that it is impossible to serve two masters; of the purple robe, the crown of thorns, and the reed in his hand; and of the blood that flowed from the body of Jesus upon the cross, which circumstance is recorded by John alone. It is extremely material to remark, that Celsus not only perpetually referred to the accounts of Christ contained in the four Gospels, but that he referred to no other accounts; that he founded none of his objections to Christianity upon anything delivered in spurious Gospels. P's

Ev. 160—3.

TATIAN, THE ASSYRIAN, a follower of Justin Martyr, and who flourished about the year 170, composed a harmony, or collation of the Gospels, which he called DIATESSARON, *Of the Four*. The title, as well as the work, is remarkable; because it shows that then, as now, there were four, and only four Gospels in general use with Christians. And this was little more than a hundred years after the publication of the first, and less than a hundred years after the publication of John's Gospel. P's Ev. 142.

THEOPHILUS, bishop of Antioch in Syria, where he flourished about the same time as Tatian (A.D. 170,) had been a pagan, and was a learned man, but he was converted by the study of the Scriptures, to which and their right interpretation he attached great importance. Having occasion to quote one of our Gospels, he writes thus: "These things the Holy Scriptures teach us, and all who were moved by the Holy Spirit, among whom John says, In the beginning was the Word and the Word was with God." Again: "Concerning the righteousness which the law teaches, the like things are to be found in the Prophets and the Gospels, because that all, being inspired, spoke by one and the same Spirit of God." No words can testify more strongly than these do, the high and peculiar respect in which these books were held. Theophilus wrote also a *Harmony* of the four Gospels, of which Jerome says that by compiling the words of the four Evangelists into one work, Theophilus left a monument of his ability. His books to Autolycus also contain references to the Gospels, and mention John the Evangelist by name. P's Ev. 127, & No. 2, p. 5, No. 3, p. 3.

CHURCHES OF LYONS AND VIENNA. About the year 177, the Churches of Lyons and Vienna, in France, sent a relation of the sufferings of their martyrs to the Churches of Asia and Phrygia. The epistle is preserved entire by Eusebius. And what carries in some measure the testimony of the churches to a higher age, is, that they had now for their bishop, Ponthinus, who was ninety years old, and whose early life consequently must have immediately joined on with the times of the Apostles. That from St. John is in these words: "Then was fulfilled that which was spoken by the Lord, that whosoever killeth you will think that he doeth God service." P's. Ev. 114.

IRENÆUS, one of the best Christian writers of the second century, was a Greek by birth and was in early life a disciple of the venerable Polycarp, bishop of Smyrna, by whom he was sent to preach the Gospel among the Gauls.

At this time (A.D. 178,) the evidence opens upon us full and clear. Irenæus succeeded Ponthinus as bishop of Lyons. In his youth he had been a disciple of Polycarp who was a disciple of John. In the time in which he lived, he was distant about a century from the publication of the Gospels; in his instruction, only one step separated from the persons of the apostles. He asserts of himself and his contemporaries, that they were able to reckon up, in all the principle churches, the succession of bishops from the first. I remark these particulars concerning Irenæus, says Dr. Paley, with more formality than usual; because the testimony which this writer affords to the historical books of the New Testament, to their authority, and to the titles which they bear, is express, positive, and conclusive. One principal passage, in which this testimony is contained, opens with a precise assertion of the point which we have laid down as the foundation of our argument, *viz.*, that the story which the Gospels exhibit, is the story which the Apostles told. "We have not received," says Irenæus, "the knowledge of the way of our salvation by any others than those by whom the Gospel has been brought to us. Which Gospel they first preached, and afterwards, by the will of God, committed to writing, that it might be for time to come the foundation and pillar of our faith. For after that our Lord rose from the dead, and they (the Apostles) were endowed from above with the power of the Holy Ghost coming down upon them, they received a perfect knowledge of all things. They then went forth to all the ends of the earth, declaring to men the blessing of heavenly peace, having all of them, and every one alike, the Gospel of God. Matthew then, among the Jews, wrote a Gospel in their own language. Mark also, the disciple and interpreter of Peter, delivered to us in writing the things that had been preached by Peter; and Luke, the companion of Paul, put down in a book the Gospel preached by him. Afterwards John, the disciple of the Lord, who also leaned upon His breast, he likewise published a Gospel while he dwelt at Ephesus in Asia." If any modern divine should write a book upon the genuineness of the Gospels, he could not assert it more expressly, or state their original more distinctly, than Irenæus has done within little more than a hundred years after they were published.

Irenæus, in his writings, speaks also of the "Divine Scriptures"—"Divine Oracles"—"Scriptures of the Lord"—"Evangelic and Apostolic writings." Dr. Tischendorf says he refers to about four hundred passages in the Gospels, but the references are more than that. He originally wrote in Greek a great

work against heresies and other matters, but his writings are in an imperfect state. However, what we have swarms with allusions to the four Gospels, and so settled was the faith of his time in *four* that he endeavours to show why there were so many and could be neither more nor fewer. He frequently mentions Matthew, Mark, Luke, and John, and records the circumstances under which they were said to have written. He carries back his recollections to Polycarp, the disciple of John, and assures us that the accounts given by Polycarp in his old age were all in accordance with Scripture. We know what he meant by Scripture, that under that term he included Matthew, Mark, Luke, and John, and therefore we have here a witness to the credibility of those books, for Polycarp repeated what he had heard about Jesus from the lips of John. It is, moreover, a fundamental element in my argument, says Mr. Cowper, that a writer who refers to the Gospels as genuine, or uses them as such, is to be regarded as a witness for a certain period prior to the date of his writing. Irenæus, for instance, towards the end of the second century, when he was considerably advanced in life, is a direct witness for some forty years before he published his book. He is an indirect witness for a still longer period, because he must have based his belief on that of men older in years than himself, and whose recollections went back to the beginning of the century. The same reasoning will apply to other writers older than himself, and this lands us by a still shorter course, in the time when the Gospels appeared. In matters so important the memory and tradition of men easily extend over a hundred years. P's. Ev. 115, 137: & No. 2, p. 3; No. 3, p. 1.

TURTULLIAN. (A.D. 190.) This writer was an educated man, acquainted with Greek and Latin, and well read in secular literature. We have many of his writings on a variety of subjects, and most of them contain abundant proofs that he was familiar with all the four Gospels. There are not much less than a thousand references to these Gospels in his works; and it is, therefore, clear as noonday that the faith in the Gospels as genuine productions was established in the Church at that time. He quotes the genealogy of Christ under the name of Matthew, whom he calls "a most faithful recorder of the Gospel." He frequently quotes St. Luke's Gospel under the name of that evangelist; and the same is true of St. John. He mentions all the evangelists together, distinguishing Apostles Matthew and John from the Apostolic men, Luke and Mark. He connects Luke with Paul and Mark with Peter. He quotes single books as "Gospel," and designates the four by the name of "Gospels"; some-

times he introduces passages with the words, "It is written," or he calls them "Scripture"; he speaks of the Gospels as the "Evangelical and Apostolic writings"; and in other ways indicates the position in which they stood. In his account of the religious assemblies of Christians as they were conducted in his time, he says: "We come together to recollect the Divine Scriptures; we nourish our faith, raise our hope, confirm our trust, by the Sacred Word." No. 2, p. 1, 2. Dr. Paley adds: The number of the Gospels then received, the names of the evangelists, and their proper descriptions, are exhibited by this writer in one short sentence: "Among the *Apostles*, John and Matthew teach us the faith; among *apostolic men*, Luke and Mark refresh it." The next passage to be taken from Turtullian, affords as complete an attestation to the authenticity of our books as can be well imagined. After enumerating the churches which had been founded by Paul, at Corinth, in Galatia, at Philippi, Thessalonica, and Ephesus, and other churches derived from John he proceeded thus: "I say then, that with them, but not with them only which are apostolical, but with all who have fellowship with them in the same faith, is that Gospel of Luke received from its first publication, which we so zealously maintain;" and presently afterwards he adds: "The same authority of the Apostolical churches will support the other Gospels, which we have from them and according to them, I mean John's and Matthew's; although that likewise which Mark published may be said to be Peter's, whose interpreter Mark was." In another place Turtullian affirms that the three other Gospels were in the hands of the churches from the beginning, as well as Luke's. This noble testimony fixes the universality with which the Gospels were received, and their antiquity; that they were in the hands of all, and had been from the first. This evidence appears not more than one hundred and fifty years after the publication of their books. And although, as Dr. Lardner observes, there are more and larger quotations of the small volume of the New Testament in this one Christian author, than there are of all the works of Cicero in writers of all characters for several ages, Turtullian quotes no spurious books at all, and quotes no Christian writing as of equal authority with the Scriptures; a broad line of distinction, we may observe, is thus made between our sacred books and all others. P's. Ev. 120, 129.

Clement of Alexandria. In the works of Clement which remain, the four Gospels are repeatedly quoted by the names of their authors, and the Acts of the Apostles is expressly ascribed to Luke. The perfect confidence with

which he received the Gospels, is signified by him in these words: "That this is true, appears from hence, that it is written in the Gospel according to St. Luke"; and again: "I need not use many words, but only to allege the evangelic voice of the Lord." The works of Clement ascribe to the books of the New Testament the various titles of "Sacred Books"—"Divine Scriptures"—"Divinely inspired Scriptures"—"Scriptures of the Lord"—"The true Evangelical Canon," To this, by Dr. Paley, Mr. Cowper adds: Clement was the cotemporary of Turtullian (A.D. 190,) and was yet more fully familiar with the literature of his time and of preceding ages. We have in our hands much that he wrote, and it contains several hundred references to our four Gospels. He introduces quotations by saying, "It is written"; gives the names of the evangelists Matthew, Mark, Luke, and John; and expressly mentions the number of Gospels as four. This fact is noticeable, because it shows how carefully they then distinguished between the genuine Gospels and forgeries. The way in which he quotes all the Gospels, and especially mentions the Gospel according to St. John," (Pædag. I.) proves that in the then enlightened city of Alexandria, and wherever he had been, the whole of the Gospels were of unsuspected genuineness and credit. P's. Ev. pp. 119, 137; & No. 2, p. 2.

PANTÆNUS, who was a man of great reputation and learning, wrote many commentaries upon the Holy Scriptures, which as Jerome testifies, were extant in his time. Of Pantænus it is related that he went among the Indians (A.D. 190,) and found Christians there who had heard Bartholemew, and had received from him Matthew's Gospel in Hebrew. This Pantænus was one of the teachers of the Christian school at Alexandria, which still existed in the time of Eusebius. P's. Ev. 142; and No. 2, p. 4.

THE OLD SYRIAC VERSION. This is a translation of the Scriptures made at a very early date, somewhere in the second century, for the use of Christians in the East. It still exists, and it contains our four Gospels. It therefore represents the belief of the churches of the lands which lay nearest to the scenes of the life and teachings of Jesus. No. 2, p. 4.

THE OLD LATIN VERSION. This is also called the Itala or Italic version, and is known to be older than the time of Turtullian. It was made for Latin speaking Christians, and as it contains our four Gospels it testifies to their existence at a very remote period. The circulation of books was slow in those days, but these old versions show that the Gospels had been written long enough to be circulated in all parts of the Roman Empire, and even beyond

its limits. No. 2, p. 4.

AMMONIUS, a learned Alexandrian, (A.D. 220,) composed, as Tatian had done, a Harmony of the four Gospels; which proves, as Tatian's work did, that there were four Gospels, and no more, at this time in use in the Church. It affords also an instance of the zeal of Christians for those writings, and of their solicitude about them. (P's. Ev. p. 143, & No. 1. p. 7.) Ingersoll says, "The New Testament was not divided into chapters and verses until the year of grace 1551," S. p. 18; but this Alexandrian philosopher divided the Gospels into chapters, which are still called after him the Ammonian sections; and Dionysius of Alexandria, (Third century,) speaking in reference to the Apocalypse and the controversies respecting it, says: "Some went through the whole book *from chapter to chapter*. A subsequent division of the New Testament into chapters, however, as they exist at present, was by cardinal Hugo de St. Cher, in the 13th century; and its final division into *verses* was by Robert Stephens, who first introduced them in his edition of the New Testament, A.D. 1551. *Amercian Encyclopedia*, p. 350.

ORIGIN was born A.D. 185. In an extract preserved from this learned man's works by Eusebius, he declares, that "he had learned by tradition concerning the four Gospels, which alone are uncontroverted in the Church of God spread under heaven, that according to Matthew, who was once a publican but afterwards an apostle of Jesus Christ, was written first; that according to Mark second; that according to Luke third; and that according to John last of all." And as to their Divine origin he says: "*Our* assertions and discourses are unworthy of credit; we must receive the Scriptures as witnesses." After treating of the duty of prayer, he proceeds with his arguments thus: "What we have said may be proved from the Divine Scriptures." In his books against Celsus, we find this passage: "That our religion teaches us to seek after wisdom shall be shown, both out of the ancient Jewish Scriptures, which we also use, and out of those written since Jesus, which are believed in the churches to be Divine." These expressions afford abundant evidence of the peculiar and exclusive authority which the Scriptures possessed. P's. Ev. 128; & No. 1, p. 8.

CYPRIAN. Passing over some writers, as, from want of space, we necessarily must all the way through, we continue the series of evidence by citing Cyprian, bishop of Carthage, who flourished within twenty years after Origin. This father says: "The Church is watered, like Paradise, by four rivers, that

is, by four Gospels." The Acts of the Apostles is also frequently quoted by Cyprian under the name of the "Divine Scriptures." In his various writings are such constant and copious citations of Scripture, as to place this part of the testimony beyond controversy. Nor is there in the works of this eminent African bishop, one quotation of a spurious or apocryphal Christian writing. He earnestly exhorts Christian teachers in all doubtful cases, "to go to the *fountain*, and, if the truth has in any case been shaken, to recur to the Gospels and Apostolic writings." "The precepts of the Gospel," he says, "are nothing less than authoritative divine lessons, the foundations of our hope, the supports of our faith, the guides of our way, the safe guards of our course to heaven." P's. Ev. 124, 129.

NOVATUS, a Roman contemporary with Cyprian, (A.D. 250,) appeals to the Scriptures as the authority by which all errors were to be repelled, and disputes decided. "That Christ is not only man, but God also, is proved," he says, "by the sacred authority of the Divine writings"—"The Divine Scripture easily detects and confutes the frauds of heretics"—"It is not by the fault of the heavenly Scriptures, which never deceive." Stronger assertions than these could not be used. He cites the Gospels, mentioning some of the evangelists by name. P's. Ev. 129; & No. 1, p. 7.

ANATOLIUS, a learned Alexandrian, and bishop of Laodicea (A.D. 270,) speaking of the rule for keeping Easter, a question of that day agitated with much earnestness, says of those whom he opposed, "They can by no means prove their point by the authority of the Divine Scriptures." Among the fragments relating to this controversy, (which was not finally arranged till the Council of Nicea in A.D. 325,) there is one by Polycrates, bishop of Ephesus, towards the close of the second century. In this the writer appeals to the Gospels, and mentions the apostle John. P's. Ev. 129; & No. 3, p. 5.

METHODIUS OF TYRE, an eminent writer of the latter half of the third century, expressly mentions the four Gospels, and cites correctly numerous texts, which go to show that the Gospels from which he quoted were the same as ours. *Lactantius*, also, the learned and philosophical rhetorician, who flourished about the year 300, gives us abundant proof in his extant writings, of his acquaintance with Pagan and Christian literature, wherein also he uses the four Gospels. No. 1, p. 6, & No. 6, p. 6.

EUSEBIUS, who was bishop of Cæsarea, flourished in the year 315. This voluminous writer, and most diligent collector of the writings of others, be-

sides a variety of large works, composed a history of the affairs of Christianity from its origin to his own time. His testimony to the Scriptures is the testimony of a man much conversant in the works of Christian authors written during the first three centuries of its era, and who had read many which are now lost. Speaking of early Christian missionaries in Tragan's reign, A.D. 98, to 117, Eusebius says, "They went abroad and fulfilled the work of Evangelists, earnestly endeavoring to preach Christ to those who were altogether uninformed of the word of faith, and to *deliver to them the Scriptures of the Divine Gospels.*" In a passage of his Ecclesiastical History, he treats in form, and at large, of the occasion of writing the four Gospels, and of the order in which they were written. The title of the chapter is, "Of the Order of the Gospels"; and it begins thus: "Let us observe the writings of this apostle John, which are not contradicted by any: and first of all must be mentioned, as acknowledged by all, the Gospel according to him, well known to all the churches under heaven; and that it has been justly placed by the ancients the fourth in order, and after the other three, may be made evident in this manner." Eusebius then proceeds to show that John wrote the last of the four, and that his Gospel was intended to supply the omissions of the others; especially in the part of our Lord's ministry which took place before the imprisonment of John the Baptist. As we have said of Turtullian and others, this learned author makes no use of any Gospels but the four. P's. Ev. 126, & No. 2, p. 4. Dr. Paley says, (127,): "We close this branch of our evidence here, because, after Eusebius, there is no room for any question upon the subject; the works of Christian writers being as full of texts of Scripture, and of references to Scripture, as the dicourses of modern divines. Further testimonies to the books of Scripture could only prove that they never lost their character or authority."

We might quote from numerous subsequent writers of authority and reputation, in confirmation of the foregoing; as Athanasius, Cyril, Epiphanius, Basil, Pobadius, Augustine, Jerome, and others; but it is unnecessary. We will, however, give a very brief extract from the writings of Athanasius, the great antagonist of Arianism, who was born in the city of Alexandria A.D. 296, and died there, A.D. 373; and then refer to the Council of Nicea. After having enumerated the books of the Old and New Testament, Athanasius adds: "These are the fountain of salvation, that he who thirsts may be satisfied with the oracles contained in them. In these alone the doctrine of salvation is proclaim-

ed. Let no man add to them, or take anything from them." (P's. Ev. 130.) This has doubtless been wickedly attempted, but never without detection. Even Romanists of the middle and dark ages could neither insert nor omit a passage to serve their vile purpose in the establishment of heretical doctrine without its being detected and exposed. And so has it been from apostolic times. Orthodox Christians and Gnostic and other heretics in their doctrinal disputes, each appealing to the canonical Gospels, have from the earliest ages of the Church served as a mutual guard to the uncorrupted purity of the sacred text.

Professing Christians of the past, as Mr. Cowper says, were not wholly made up of fools and rogues. There were many shrewd and intelligent men among them, men whose love of truth and deep sincerity triumphed over the fear of dungeons, fines, racks, exile, and even death itself. Yet these men accepted the Gospels as a Divine rule of faith and life, as a true record of Christ, and as altogether genuine books. If it be true that a man can not believe without evidence, they must have had evidence, for they believed. The unanimous consent of all, orthodox as well as heretical, in admitting the Gospels to be genuine, can only be accounted for by the fact that they were genuine. When the Council of Nicea was held in A.D. 325, more than three hundred bishops, Arian and Trinitarian, came together. They came from all the countries between Persia in the East, and Gaul in the West; and there were men from the shores of Africa, and the wild haunts of the Goths. They came from almost every centre of civilization, and from every seat of learning. All these received the Gospels. There were among them men of rare erudition and long experience, so that their consent is not merely that of A.D. 325, but it reaches back far into the earlier history of the Church. Eusebius of Cæsarea, the Church historian, was one of them, and I may venture to say that he was profoundly versed in the annals of Christianity and the ages preceding it. His Church History, his Chronicle, his Evangelical preparation and Demonstration, his book on the Divine Manifestation, and other writings, prove what I affirm. Yet he accepted the four Gospels: His opportunities for enquiry were for that age unique, because he had access to the rare collection of the Christian martyr Pamphilus, whose wealth and energies were devoted to the formation of a Christian library at Cæsarea. The church literature of two centuries was under his eye, but he never suggests that he lighted on a single sentence alleging the Gospels to be forgeries. No. 1, p. 6.

That the orthodox and the semi-Christian sects who at the commencement of the second century were much opposed to each other, both admitted the genuineness of the Gospels is equal to a moral demonstration that those Gospels were written, as Justin says, by "the Apostles and their followers." The Scriptures, moreover, as Turtullian says, must precede heresies, and the Gospels must be older than the sects. And some of these, as the *Cerinthians*, the *Valentiniaus*, the *Marcionites*, &c., sprang up in the first and second centuries. And that one and another of the heretical sects quoted from and used the whole of the four Gospels, is amply attested by early historical records. And these must of course have preceded the altered and apocryphal Gospels, which was the after-work of deluded and fanciful fanatics who, as Mr. Cowper says, attempted to graft pagan philosophy, astrology, or Judaism, upon Christianity. But not one of these was ever received into the canon or admitted to be of any authority.

We may here observe that the same may be said of the Apocryphal books of the Old Testament. They were never received into the sacred canon by the Jewish Church, and therefore they were not sanctioned by our Saviour. No part of the Apocrypha is quoted, or even alluded to, by Him, or by any of His Apostles; and both Philo and Josephus, who flourished in the first century of the Christian era, are totally silent concerning them. They, in fact, possess no authority whatever, either external or internal, to procure their admission into the sacred canon. None of them are extant in Hebrew; all of them are in the Greek language, except the fourth book of Esdras, which is only extant in Latin. They were written, for the most part, by Alexandrian Jews, subsequently to the cessation of the prophetic spirit, though before the promulgation of the Gospel. The advocates of the church of Rome, indeed, affirm that some of these books are Divinely inspired; but it is easy to account for this: the apocryphal writings serve to countenance some of the corrupt practices of that church; such as, marketable and money-making "prayers for the dead," etc. They were not, however, admitted into the canon of Scripture during the first four centuries of the Christian Church. They are not mentioned in the catalogue of inspired writings by Melito, bishop of Sardis, who flourished in the second century; nor in those of Origin, in the third century; of Athanasius, Hilary, Cyril of Jerusalem, Epiphanius, Gregory, Nazianzen, Amphilochius, Jerome, Rufinus, and others, of the fourth century; nor in the catalogue of canonical books recognized by the Council

of Laodicea, held in the same century, and whose canons were received by the "Catholic" church. Some of them were allowed to be read (as a sermon might be read) in the churches in the fourth and fifth centuries, "for example of life and instruction of manners," by inferior ecclesiastical officers, who read them in a lower place than those which were universally acknowledged to be canonical, but "they were not applied to establish any doctrine," as Jerome and Augustine, testify.

Nor was it until the meeting of the last council of Trent, which was convoked and first opened by pope Paul III (A. D. 1545,) that the question was finally settled, that these books, which were rejected as Scripture in the early ages of the Church, should be retained, as they had during the comparatively dark and corrupt ages which succeeded the first centuries of the Christian era, been admitted into the Roman canon. But such "darkness and corruption" could not of course be admitted by this council, because it would not be reconcilable with the church's claim to *infallibility*. Fallibility, however, is indellibly stamped upon that "church," so called, since its rulers then received as Holy Scripture what they in earlier ages rejected as such. And, further, with all their assumed infallibility, the version of the Scriptures at present received as the only authentic text, "has undergone *several revisions*, the two most remarkable of which are those made by popes Sixtus V and Clement VIII. Though the former of these pontiffs had affixed the seal of infallibility to the edition published under his auspices, it was ordered by his successor to be suppressed as swarming with errors; and another equally infallible edition was brought out, differing from the former in upwards of two thousand instances." —*American Encyclopdia.*

But let us proceed with our concluding observations in reference to the *Gospels*. But for the *genuine*, it will be admitted, there could have been no *counterfeit;* since counterfeit necessarily follows that which has been counterfeited. And that which has been altered, added to or taken from, it will not be denied, must have had an existence before it could have been thus dealt with. Chrysostom says: "Celsus and Porphyry are sufficient witnesses to the antiquity of our books. For I presume they did not oppose writings which have been published since their time." And Mr. Cowper says: "I am not aware that before the time of Faustus (at the close of the fourth century,) any writer denied the Apostolic origin of the Gospels." And again: "*There is an utter absence of any trace of an allegation that the Gospels were not written*

in the first century." No. 1, p. 5.

We have already referred to *Celsus*, a Heathen philosopher of the Epicurian school, who in the second century undertook to write against the Christian religion. He composed a book to which he gave the title of *Aletheslogos*, and which Origin, in his refutation of it, has rescued from oblivion. It is invaluable on account of its admissions of the grand facts and doctrines of the Gospel, as preached by the Apostles, and contained in their writings, by an enemy, who lived little more than 130 years after the ascension of our Lord. He has nearly eighty quotations from the books of the New Testament, which he not only appeals to as existing, but as universally received by the Christians of that age as credible and Divine. He is most minute in his references to the circumstances of the life of Christ and His apostles, which shows that he was well acquainted with them, and that no one denied them. He everywhere ridicules the idea of our Lord's divinity, contrasting with it that of his poverty, sufferings, and death; which proves not only that the Christians of that early age avowed their belief in the doctrine, but that Celsus himself, though an unbeliever, found it in the documents to which he refers as the source of his acquaintance with the Christian system. *American Encyclopedia of Religious Knowledge, p. 343.*

We may add, that the emperor Julian, who also wrote against Christianity, (A.D. 355,) quoted largely from the Acts of the Apostles, and from the four Gospels, and from no other; and by this he shows that these were the historical books, and the only historical books, received by Christians of authority. He expressly states the early date of these records; he calls them by the names which they now bear; he all along supposes and nowhere attempts to question, their genuineness. P's. Ev. 165.

It was reserved, it appears, for one Faustus, a Manichean by profession, an upstart who made his appearance in the latter part of the fourth century, to first call into question the genuineness of our sacred histories; and as it is of the genius of all evil to propagate and be prolific, this man seems to have been the original progenitor of a very considerable after-brood of just such shallow, surface-skimming doubters as himself.

But although the archives and annals of the Church have already, I should say, been pretty well ransacked, the historical evidence for the truth of Christianity, now sufficiently conclusive, is, nevertheless, some writers say, still *cumulative.* Well, I suppose it is; but to our mind it doesn't matter much wheth-

er it is or not. I look upon it as being "cumulative" in evidence of the truth in the sense that a man's family is cumulative in evidence of its existence. If, however, when a man has children to the number of some half dozen or more surrounding his table, it does not suffice to convince him, and every one about him, that he has a family; the addition of another half dozen, I take it, will not be very likely to remove his skepticism upon this point.

Touching the question of the Bible's Authenticity, then, it has been shown in the foregoing pages—First, that such men as the apostles and the other inspired penmen did exists, and write books such as those that have come down to us under their respective names; and this, not only by the books themselves, but also by abundant testimony from the writings of cotemporary and subsequent authors, both Christian and profane. Secondly, that we have the same Scriptures which the early Christians had—churches, with presiding bishops, etc., having existence from the time of the apostles, and a jealous watchfulness having hence been constantly exercised by them with respect to the uncorrupted preservation of those sacred records of which they were made the depositaries. Furthermore, they are found to agree in substance, not only with all the ancient manuscripts and translations of the Scriptures, but also with all the quotations that have been made from them by foreigners and others, at different periods and for different purposes; these quotations being so numerous and lengthy that they embody the whole Gospel.

It has thus been made to clearly appear from the writings of the Christian Fathers, as well as from references to the writings of heathen authors, that the Gospels, not excepting the last, were recognized from the very first as of Apostolic origin; and thus, therefore, was the palming of a forgery or spurious Gospel upon the world and the Church in the name of either of the Apostles or Evangelists, at any period of the Church's history, rendered impossible. Polycarp, Papias, Ignatius, Justin, Irenæus, the immediately succeeding, and all the subsequent Fathers of the Church, were, in the providence of God, successively raised up to act as the conservators of His truth, and served as an effective guarantee to all successive generations of Christians, that the sacred books of the New Testament are the authentic, genuine, and uncorrupted productions of the inspired authors whose names they bear. And the naked, gratuitous, unverified statements made by Mr. Ingersoll in reference to these Gospels and their authorship, as found at the commencement of this chapter, are hereby shown to be statements wholly unsustained by history, and hence

utterly opposed to truth. This, however, which is in consistent keeping with character, as exhibited upon previous pages, will be found to be well sustained throughout.

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CHAPTER IV.

ORIGINAL THOUGHTS ON ATHEISTS AND ATHEISM.

Preliminary Remarks.

"I am opposed to the Bible," Ingersoll says, "and I am going to do what I can against it." And this it is, and this alone, we need scarcely say, that sets the writer of this volume "against" him; nor will it, we trust, in the interest of truth, be to no purpose that we are against him. We are against him simply because we are against "the father of lies" and all his emissaries who have set themselves in battle array against God and the revelation of His will to men.

Having then, through the preceding pages, as we think, laid our foundation in the granate of incontrovertible truth, we may now with a good deal of freedom run around upon the ramparts of historical testimony, and with a good deal of satisfaction look over the battlements of eternal truth upon the defeated foe! Having stormed, taken, and despoiled the enemy of all his principal fortresses, we are now prepared to see rank and file utterly demoralized, mow them down like grass before the scythe, or see them fly before us like chaff before the wind!

Well now, to be plain and practical, what is there in Ingersoll's writings that furnishes a reply to all that we have advanced in the foregoing? Absolutely nothing! Such a thing as a substantial argument, based on historical premises, the reader of intelligence and discernment will look for in vain from the beginning to the end of the lectures we have been reviewing. And these, I believe, include the whole pith and marrow of what has hitherto grown in the Ingersoll garden of nature—the unwholesome, I might say pestilential aroma of which he has been commissioned to go through the length and breadth of the land and administer to his brethren and sisters of the infidel faith!

Now, Ingersoll, my brave fellow, let me tell you here, that we have no objections to you, or any other man, going up and down through the world making assertions, and laboring to build up a theological fabric that may be pleasing to your own fancy ; but you should first, in imitation of Christians, let me remind you, have a foundation on which to rest it, and see also that your foundation is well laid before you attempt to build. But it is just here that you and your infidel brethren are astray and egregiously err ! You make assertions, but have no foundation better than sand to build them on ! Unlike the foundation on which the superstructure of Christianity is raised, that of Infidelity will not stand the test of even the smallest measure of scrutiny and investigation.

There is one kind of fabric that these men are building, however, that *will stand*—the fabric of destiny according to their works ; and as their works are "works of darkness," having their inspiration from him who was a murderer and a liar from the beginning, a word of warning here, by the way, to the young will not, we think, be out of place. Better then, we say, never read or go to hear such lectures at all ; but those who do will do well to remember that the true exegesis or interpretation of everything bearing upon the subject that emanates from these servants of "the father of lies" is to be understood (as the foregoing demonstrates,) in a sense exactly the reverse of the one in which it is presented to them. If they positively assure you that such and such a thing is white, you must understand it to mean black ; and *vice versa*. If they urge upon you that it will be best for you to pursue such and such a course, you must understand it to mean that you are to turn your back upon it, and go straight as a shot in the opposite direction. Those who are inveigled and ensnared by this infidel lecturer are in the identical condition of the culprit who has been sentenced to death by a court-martial. He stands before the soldiers blindfolded, that he may not see the deadly weapons as they are raised and pointed to his heart ! This is probably done, partly at least, in mercy to the criminal. And so perhaps, partly in mercy to those whom he knows are the children of the wicked one, and are to dwell with him forever ; that they may not see their danger, and the Sword of Justice hanging over their heads, ready to strike the fatal blow when the signal is given, he places over their brains and eyes, the infidel cap of murky darkness ! In drawing the cap down over their eyes, however, he should solemnly utter the words : "*Ye love darkness rather than light*, because your deeds are evil" !

Come from among them, then, you who would be lovers of the pure and the true, and join the wise who are to inherit all things; for "he that walketh with wise men," says the infallible Book, "shall be wise; but the companion of fools shall be destroyed." Those who have fellowship with us, have fellowship also with the Father, and with His Son Jesus Christ; and if those who walk with wise men shall be wise, what must those be who walk and hold communion with God Himself? Among all the rest of the gifts of His bounty and grace, Divine wisdom and Divine guidance are theirs; and that these are no inconsiderable boons, all but the utterly blind must perceive and admit. They must acknowledge that they immeasurably outweigh all mere earthly possessions and considerations of whatever nature they may be. They have also the full benefit of Christ's intercession on their behalf now, and also the ever-existing benefit of that ever-prevailing prayer offered by Him, in His mediatorial capacity, 1800 years ago—"I pray not that Thou shouldst take them out of the world, but that Thou shouldest keep them from the evil"—from the evil one and from the evil thing; that is, from Satan and from sin.

Our religion, unlike its antagonist under present review, is not the ephemeral upstart or creation of a day. It existed a little while before he made his appearance upon the world's arena, and will doubtless live a little while after he has left it. Infidelity would fain bury our holy Christianity alive, no doubt, and rejoice to be able to fulminate over its immured body its blasphemous execrations! But it has never yet been able to do this; and it never will. This favorite son of Mars, with his infidel compatriots, may go hither and thither marshalling their hosts for conflict, but so far as the accomplishment of the end aimed at is concerned—namely the overthrow of the Christian Religion—defeat as disastrous to their vile schemes and humiliating to their pride, as that which attended the proud Armada upon the waters of the deep, and Napoleon upon the plains of Waterloo, will ever be the result of their efforts. Weighed in the balances of God and the moral sense of the people, as in the past so in the future, it will ever be found wanting, and will hence ever be doomed to the same ignominious fate. *Mene mene tekel* floats over the head of its every advocate, and should be written upon the tattered banner which symbolizes the infidel glory of their past achievements, and the ultimate issue of their efforts at future conquest.

They need, however, to be watched, and their movements zealously opposed; for their is no denying the fact that they are everywhere, as of yore,

plotting, and aiming at nothing short of the entire demolition of the eternally stable fabric of our holy Christianity. And although it may never amount to more than comparatively insignificant skirmishing on their part ; yet such skirmishing is by no means to be regarded as harmless ; for their tireless malignant vigilance, their noisy, frantic harangues, their blustering halloos, and their incessant discharges of poisoned small shot, will, no doubt, be the means of taking down at least one here and there ; and if at first he is only slightly wounded, they will not rest satisfied until they have effected his entire destruction ! Sons and daughters are alike in danger of being ensnared and captured by them ; and so, for their sakes, they need to be closely watched, and their iniquitous doings kept in check by the zealous efforts and earnest prayers of all who are interested in the happiness, present and eternal, of the world.

The quotations from the lectures which we shall hereafter make, we may here remark, we shall endeavor to group together under appropriate general headings. And whatever we may have occasion to say upon the subsequent pages of this work, it will be remembered by the reader that our foundation in the stern logic of facts has been laid at the commencement, and that this foundation, composed of the very best historical strata of the centuries, including of course the testimony of the sacred history itself, constitutes a rock as solid and immovable as rock can be made by the most unimpeachable and reliable of historical testimony. And by consulting the author's work on "Modern Supernatural Phenomena," it will moreover be found that the historical strata of this immovable rock is further cemented and soldered, and sealed all round by the confirmatory and unanswerable testimony of modern supernatural experience.

Having then laid our foundation in historical truth of such a character as cannot be gainsayed, let us now proceed to consider what this enemy of revealed religion, of God, of man, and of truth, has further to say against it. And, first, his

ATHEISM.

What he has said on this subject I should scarcely have thought possible from pen and lip of one who, I understand, was born and bred a minister's son ! It but verifies the truth of the good old Book, however, that all men are born in sin and shapen in iniquity. Hence also the puerile swagger and boast of freedom from restraint and old time conventionalisms ; as well as the weak vanity of singularity in thus boldly breaking loose from all religious asso-

ciations! Passages from his lectures directly asserting his atheistic proclivities and principles may be seen in the Introduction.

But now as to this *Atheism*; can it be possible that any man born of a woman can really believe that there is no God? From what we hear and read about it, it appears that there is an occasional intellectual monstrosity that at least tries to make himself believe it, whether he really succeeds in the endeavor or not; and Ingersoll, it appears, is among them. But as we have authenticated the Gospel of the New Testament, and proved from historical testimony that it was from God, we have thereby, of course, furnished him with what, for the time to come, might be considered an effective *lock-jaw* on the subject; since not only is God made known to us in and through the works of creation, but also by revelation, and by personal direct communication with men: and this being susceptible of the clearest historic demonstration. His existence is hence thereby made manifest and assured to all subsequent generations of men. Personal Divine communication and intercourse, revelation, miracle, spiritual regeneration, and the abiding presence and manifested power of the Spirit among men, constitute, in addition to what is seen and known of God in nature and the works of creation, an amount of incontrovertible evidence in attestation of the Divine existence that is truly overwhelming, and should suffice to stop the mouth of every caviling gainsayer whose wicked heart would fain silence and quench in him the promptings of his God-given rationality. And but for his wicked heart of unbelief and sin, it would do so. I suppose, however, that this gentleman of the Darwinian order will, nevertheless, try to speak again on the subject, and probably the same silly nonsense as before! We shall therefore endeavor to advance just a few thoughts under the above heading, hoping that they may have the effect of either lifting him to a higher plane of rational thought and intelligence, or of landing him in a ditch of humilation, and shame, and reproach, whence he may never be able to arise until his master comes and breaks to him the intelligence that he has need of him elsewhere!

Being a professed lover of science, especially that which has mingled with it a plentiful sprinkling of "vain philosophy," that is, "philosophy falsely so called," we find that he is very naturally a lover of Darwin and his principles, and thinks "evolution" quite an evolutionary advancement in the realm of thought upon the old time Bible revealed, but now utterly exploded creative power of the Omnipotent! "The prophet has gone," he says, "and the philosopher is

here. There was a time when man sought aid from heaven—when he prayed to the deaf sky." O. p. 2. We may thank God, then, that that time, at least in Christian lands, has passed away; men now pray to an intelligent, a known, a personal God. But "the philosopher is here," he says, and Ingersoll of course is one of them; and here is some of his philosophy. True it is only second-hand, but it is not necessarily on that account any worse than the original, although in the present instance I should rather think that it is. The basis of the whole however is, that Darwin the philosopher, of monkey descent, having recently been "evolved" into a higher grade of being, and passed away beyond the ken of mortals, he has left Mr. Ingersoll behind as his proxy philosopher; and, faithful to his trust, he is pleased to enunciate and proclaim to the Christian world the following, as found upon page 9 of his "Orthodoxy:" "This century will be called Darwin's century. His doctrine of evolution, his doctrine of the survival of the fittest, his doctrine of the origin of species, has removed in every thinking mind *the last vestage of orthodox Christianity*. He has not only stated, but he has demonstrated, that the inspired writer knew nothing of this world, nothing of the origin of man, nothing of geology, nothing of astronomy, nothing of nature!" The most of my readers would rather hear this from the lips of the great man than be deaf, no doubt. But "the last vestage" of Christianity having thus passed away with philosopher Darwin, I would respectfully suggest to proxy professor Ingersoll and his infidel admirers, with all other gentlemen, and ladies too, in the line of Darwinian descent, that they, from this epoch, drop the custom of dating their documents from the time of the man Christ Jesus, and henceforth date them from the time that the first in the line of Darwinian descent issued from his monkeyship! We will not look for scrupulous exactness as to date, as this would be out of keeping with infidel precision, status, and statement. But philosopher Darwin has no doubt *approximated* the date of the issue, and this as an *infidel* basis will of course suffice. We shall thus have a desirable division; and although it may be a little inconvenient for them and others for a time, the world and the Church will then know on which side of the line the signers of documents, &c., are, and will thus be better able to yield to them the honor due to their distinguished origin and pedigree!—Infidel credulity! atheistic ignorance! scientific monstrosities!

Darwinian "science," which has been regarded as anti-Biblical and infidel in its tendency, I would here further observe, has other admirers than Inger-

soll, as we gather from a paper read by Professor Marsh, of Yale University, before the National Academy of Science, (April 1896,) and which afterwards appeared in the *American Journal of Science.* In this paper the professor speaks of a surgeon, named Dubois, who was stationed with the Dutch army in the island of Java having recently discovered, and beyond a doubt, the "missing link" between man and the monkey; and this not in the form of a living animal, but of *petrified* bones! This "Learned professor" doesn't seem to apprehend the most obvious fact, that if a developed and a developing "link" really exist, it should, nay, must be a living one, and that, if true, there must be a universal and constant process of development and approximation of the one form or species of animal being to the other going on in all parts of the world where such animals are found. Both the ape and the man are living animals, and so must be the creature connection between them, if there is any. The idea that one "link" only has been discovered developing into man, and this, as was this fossil, dead and extinct, is absurd; and the man that doesn't see it, (with all due deference to his scientific knowledge,) is a living "development" of human stupidity.

This great "discovery," which is spoken of as being very important, consists, it appears, of a part of a petrified skull and a few animal bones, discovered and picked up at different times, one part of them being also embedded at a considerable distance from the other; and all together, if the missing bones could but be discovered somewhere, it is thought they would constitute what they scientifically recognize as the "missing link." A wonderful discovery, truly; and still more wonderful the gentlemen who so highly appreciate it!

We would suggest that it might be time now for those scientific representatives of infidelity to be looking around also for an evolved "link" that has developed a little beyond man, and that shall serve to connect him with an order of evolutionized beings that is still higher in the scale of being than himself. But where will they go to look for it? Among living beings, of course; but shall the prototype, or this prodigy of evolution be furnished by the Old or by the New World? And who shall be appointed to go as a research party? What school of science will be likely to furnish the most intelligent and reliable discoverers in that line? If one, there ought of course to be a host of such living "links" discoverable. I presume, however, that the report of such scientific gentlemen after making diligent search would be: "We think on the whole, that the research had better be deferred to a distant age, and then, no

doubt, it will be discovered by intelligent scientific explorers embedded in a petrified form somewhere in the earth's strata. And if body, bones, and skull have to be unearthed in different parts of any particular locality, in order to the completion of the evolutionized skeleton, they will have a precedent for their scientific determination in the scientific records of the year of our Lord 1896!" Some of us will think, however, that with all due deference to the "scientific" judgment of these men the ape remains distinctively ape through the ages, and that man remains man without evolutionary or scientific change.

If this evolutionary theory were a correct one, living apes the world over would as a matter of course still be developing into what they call the "missing link," manifesting manifold stages of development, not excepting its final passage from the ape to the man, with, at least in embryo, all the characteristics as to language, reason, a moral sense, capacity for rational intercourse, the acquirement of general knowledge, &c. This would necessarily be everywhere apparent, and everywhere to be seen where such creatures exist. But who ever saw such since time began to be, either in reference to the transition stages of the ape or of man? Not one. The idea is therefore a myth, and the conception of it, in the face of ages of observation to the contrary, an absurdity.

Take an infant from among the most unintelligent and barbarous tribe of human beings in existence, and in twenty years you may educate him into a civilized, christianized, and a more or less refined human intelligence. But take a baby monkey, orangoutang, or other of the ape tribe, and what can you make of it? You may teach it tricks, &c., by its faculty of imitation; but this no more approximates it to, or identifies it with, the human than does the teaching of such and such like things to a pig, a horse, an elephant, &c., identify them with the human. Hence the marked distinction between the two; and if you were to add a million years to the instruction of these creatures, it is all that you could make of them —they would be distinctively apē and irrational creatures still. Every living creature after its kind entering life, lives but a short time and then dies the same creature that it lived. So it has been, and so it will ever be. The only "development" observable is in the direction of an improvement, or the contrary, of the faculties possessed by each; as, for example, in the "scientific" fool there may be a development leading to still greater folly. It is time, then, for men who think themselves intelligent to give up all this twaddle and nonsense that they write relative to the "missing link;" for sensible people well understand that the only "link" that is "missing" is in the

cerebrum, and the only way to "discover" it would be by a scientific and phrenological analysis of said gentlemen's craniums.

Such absurdities then, as depicted in the foregoing, we are given to understand, is *science*, and such the intellectual character of modern scientists; *i. e.*, scientists of the Ingersolian order, calibre, and reputation!

Ingersoll will not believe in the miracle of Christ's conception, he says, nor in the miracle of creation; and yet so astonishingly credulous is he, that he will believe in an infinitely greater miracle—that of the world, the universe and all that is contained therein, coming by chance! Nothing in himself, the world, or throughout the boundless Universe, that gives any evidence of an intelligent Mind, as the author, designer, and sustainer of it in all its wonderful magnitude of magnificence, minutia of development, and systematic order and harmony of working, which pervade the whole as far as telescopic vision can reach, or microscopic eye penetrate! Is it possible for anything but Mind, thinking, intelligent Mind, to be at the bottom of all this? Clearly not. It is utterly impossible for random chance, which is simply nothing at all, and unintelligent nature, which is but dead matter, or an instrumental, unintelligent, blind force at most, to originate, set in motion, and preserve in order the system of the Universe as it is! It could no more originate, plan, arrange, set and keep in order *any* system of being, than that our little mundane sphere could sportingly say to itself some fine day when everybody is busy at work upon it, "I think I'll give those children who are born of me, the earth, and who are racing up and down upon my scalp, a fright to-day. I am, moreover, getting tired of this perpetual motion onward in the same direction; and I will stop all of a sudden and have a rest; and will give the boys and girls, men and women and all, a fling into the air and vacant space, and let them land where they will, or where they may!" This little "evolutionary" episode, this little freak of unintelligent nature, that is answerable to no intelligence and to no power higher than itself, would of course not surprise the "evolutionist" and the "blind chance" men! And as they go whirling off into empty space accompanied by some of their "ignorant" neighbors of the "intelligent origin" school, it must afford them immense gratification to be able to turn on them before they get separated quite out of hearing, and say! "DIDN'T WE TELL YOU SO?" Chance changes! Chance origination; chance annihilation, or destination! chance evolution; chance involution!

Well, he that is so devoid of ordinary Judgment and common sense, that

he will not believe in anything on the clearest of evidence, just because it involves submission to a Being and Power that is greater and wiser than he, must take the consequences. "Whatsoever he sows" in this respect, "that shall he also reap." And, particularly in reference to a belief in the existence of God, and in Christ as the veritable "Son of God" and substitutionary sacrifice for the sins of a fallen world, as it is written, "he that believeth not shall be damned!"

But suppose his favorite Darwinian evolutionary myth, in all the comprehensiveness of bearing which he, with present evidence, most insanely attaches to it, were really scientific truth, based on the logic of daily witnessed and incontrovertible facts; did it never occur to the very original "thinker" of this gentleman, that nature having evolved a *demigod* like himself, might also in some other portion of space, far beyond the orbit of our little rolling sphere, have evolved a *God* possessing all the attributes and powers requisite to the controlling of all minor beings, with the laws which govern them and their local residences or spheres? If chance evolution can bring to the birth a demigod, such as man may be considered, with his powers of reason, intelligence, &c., as compared with the subordinate animal creation, or animal "evolution" if you will, over which his powers give him all but, if not altogether unlimited control upon this earth, may not the same blind but very intelligent "chance" to which nature is prone, by the same process of evolutionary working in some distant region of space, perhaps beyond, perhaps within the farthest range of telescopic vision, have brought to the birth a Being in possession of still higher powers than our own; and which Dame Nature intended should be a Power over our power? And if *we* can call inferior beings to account for their actions as they stand related to us, including the subordinate animal "evolution," may not this *superior* chance Being, fathered by nature, and mothered by "evolution," have the same power, (corresponding with his superior evolutioned and evolutionary nature,) to prescribe laws and rules for our observance, and call us to an account for our observance or nonobservance of them accordingly? Whether you are pleased to like it or dislike it, my evolutionary friends, my infidel friends, this conception of *our* "thinker" puts you in a tight box in any case, and out of it you cannot get. It is the legitimate outcome of your own favorite device and evolutionary way of accounting for things.

Look out then at death for this evolutionary God; for whenever, wherever,

or however evolved, he has revealed himself to us; told us of his existence, nature, and powers; calls us his creatures; prescribed laws and rules for our observance; tells us of two places that he has under his absolute control, within the compass of the dominions over which nature has given him sway; tells us that an eternity of existence is before us, and that it is to be in one or the other of the places described, according to the relation which we sustain to Him as to our being obedient or disobedient subjects of His realm, during the time of probation He has alloted us since evolution first gave birth to us as a species, and natural generation as individuals. Account then for the Divine origin, and your own, as you may, there is no disputing the fact, which is demonstrated from history and experience, that He has thus appeared to us, and does still appear as a Discerner of all that is going on within and around us, with a view, as He tells us, to the ultimate dispensation by Him of rewards and punishment in the places aforesaid.

Now then, evolutionist, know thou that Dame Nature has been quite as prodigal of her resources in other parts of her vast dominions as she has been within the sphere of mortal ken, and even much more so. Know also, that from this fact you have need to humble yourself, and being only a demigod, do not exalt yourself "above all that is called God," and refuse to bow down to and acknowledge a Superior; but, as good and obedient children, be content with the subordinate, dependent, and accountable condition that Nature has assigned you. And if you do not, you will of course not be surprised if your evolutionary God puts on the threatened lash, *as you would on your evolutionary horse, dog, or other animal, if it refused to do your bidding.*

If we trace the footprints of man upon the sand of the desert, we know that man has been there; and so if we trace the footprints of an intelligence throughout the Universe, we know that intelligence has been there; and if the character and developments of the footprints are infinite, then we know that infinite Intelligence has been there. Infidel ignoramuses have recently manifested great zeal in their efforts to dig deep down into the bowels of the earth below the records of Biblical history in search of the bones and workmanship of man; not considering that those very bones and workmanship indicate and demonstrate also the presence of Deity. The joints in the bones of the legs and feet to enable man to walk; in the arms and hands to enable him to work; the holes in the skull for the eyes to see through, the nose to breathe through, and the mouth to eat and the tongue to speak through; and then the

cavity back of the forehead for the Ingersolian "thinker" to think through—all so nicely adapted to the purposes for which they were intended, not only indicate but demonstrate the presence of *design* in the construction of the several parts, and if of *design*, then necessarily also the presence of a *Designer;* and no one but an unreasoning blockhead will deny it. Why these infidel apes have been hunting high and low for material, "footprint" material, based on this identical argument and principle of reasoning, to prove that man must have lived before his Maker is said to have created him—to try in fact to prove the God of the Bible to be like their own father, a liar, in reference to the time that He declares He created them! They think that God in His Word that He has given us must have made a mistake as to the time that He created the first man and woman; and they are laboring hard, and have been for the past, I don't know how long, to convince Him of His error and His Word of a mistake. And this they mean to do (although they have not yet succeeded in doing it) with pick and shovel, unless, indeed, pick and shovel should dig their own graves first! which in truth would be little loss to the world, and less gain to themselves; for instead of digging death to truth, and a grave for the Bible, and an opening to let God pass out of existence through, the poor dupes have all the time been engaged in digging holes to let themselves through into hell!

Ah well, such is man, infatuated man, wicked man! A few old "flints" from the barely *seeming* marks of design upon them are enough to convince them that a designer must have been at work upon them; and with those "marks of design" they are going to obliterate all other marks of design, whether found in God's Word or throughout the boundless amplitude of His Universe of worlds and measureless fields of creation! O man! O man thou mayest well claim kin with the brute; but even an ape might well disdain to claim or allow kinship with such utter irrationality!

But "how do we know about this infinite Being?" queries Ingersoll. From His Word and His works, we reply. All that is above, within, and around us, bespeak His presence. The book of nature and the book of revelation are in perfect harmony as to the Divine existence and attributes; and they each speak of Him as the one only living and true God. The two volumes have the same authorship; and upon the face of each the same hand-writing, expressive of the infinite wisdom, power, beneficence and glory of God, may be discerned. But, says Ingersoll, "If he is infinite how can you comprehend him? And

what good is it to believe in something that you know you do not understand, and that you never can understand?" What good is it for the Ox to believe in his owner, or the Ass in his master's crib? They can neither comprehend the one nor the other, but they have reason for believing in them, nevertheless; and in doing so, they show themselves to be possessed of more wisdom and judgment and brute common sense, than the man who should be tied to their stalls until he had learned from them lessons of wisdom, and was prepared to leave them a wiser man, and at least a competitor with them for the honors of rationality!

Christians do not profess to be able to comprehend God, only to the extent that He reveals Himself to them through His Word and works, and by the influence of His Spirit upon their minds and hearts. And to the extent that He does so reveal Himself to them, they of course "know" Him. "They *know* in Whom they have believed" the inspired apostle says; and the Scriptures further add: "This is eternal life, that they may *know Thee* the only true God, and Jesus Christ Whom Thou hast sent." We know of His existence and some of His attributes from the works of creation; but the justice, mercy, and holiness of God, cannot be discerned in the works of nature; these are made the subjects of Divine revelation, and could be known in no other way. So also the unity and trinity of the Godhead, as distinguished from the "gods many" of the heathen. The condescension, compassion, and boundless love of God, moreover, could be known only through a direct revelation from Himself. Nature, without the Divine Word, is not a sufficient revelation of the Being and attributes of God. And, if we might be permitted to judge not so much from the heathen idea of "gods many," as from the views of modern infidel scientists, (which, indeed rationality forbids,) nature furnishes no revelation of God at all! One thing, however, is clear, that the position taken by these infidel savans proves at least one passage of Holy Scripture true—that "the world by its wisdom knew not God." And another is equally true—and there is no more doubt about it, (except to the man whom the Scriptures destinate a "fool") than that we ourselves exist—namely, that there is a God; that He is the God of the Bible; and that He will hence hold us accountable for our faith and actions.

CHAPTETR V.

Moral and Physical Evil.

On page 12 O. Ingersoll asks: "Is God the governor of the world? Is justice always done? Is innocence always acquitted? Do the good succeed? How do you account for the existence of martyrs?" To which we reply: God does govern the world; but it is a fallen world, and a probationary world; and hence His sufferance of injustice, the perpetration of crime, &c. Hence also the necessity of a supreme tribunal and a general judgment, (which is, in itself, an argument for a future state of rewards and punishments,) that justice may be ultimately administered to all according to the infallible standard of desert. Moreover, even the "innocent" sufferer here, (that is, as it respects his fellowman as his unjust oppressor,) if he be a sinner still in rebellion against God, deserves all and more than all that, God's providence allows him to suffer at the hands of his fellowman. And in the case of the righteous, such permissive providences are all "blessings in disguise," invariably overruled for their good. And the truly and Scripturally "good" do therefore always "succeed" in whatever circumstances they may be found; for "all things," without a single exception, are made to work together for their highest, that to say, for their spiritual and eternal good; and this *infallibly*, whatever the outward appearances may be. And as to the question about martyrdom, we may say, that it is a part of God's established order of things in connection with the progress and establishment of His militant Church and spiritual kingdom in the world. Hence believers are taught in the New Testament Scriptures to "rejoice and be exceeding glad" when subjected to such persecution; because great is their reward in heaven on account of it. "These light afflictions which are but for a moment," an apostle says, "work out for us a far more exceeding and an eternal weight of glory." The persecuted one get the persecuted one's reward. The martyr gets the martyr's crown!

"How do you account for the fact that the world has been filled with pain, and grief, and tears?" he asks. We answer: Because sin, through man's freedom and fall, brought death into our world with all our woes. "And how do you account for the fact that people have been swallowed by earthquakes, overwhelmed by volcanoes, and swept from the earth by storms?" Ans. From the

same cause, coupled with God's righteous Judgment on account of it.

But in his implacable enmity to God, the God of the Bible, he says again: "He decreed the pangs of mothers, that by the gates of love and life should crouch the dragons of death and pain."—Sin, man, sin! Something was the cause of it; what was it? we ask. Evil is in the world as an existing fact. This infidels cannot deny; nor can they push it some fifty or sixty years, more or less, away from them, as they do the existing evils and torments of the other world. But, like Samson's enemy, it is actually upon them, and, like Samson when shorn of his locks, they can neither deny it, help feeling it, nor have they the strength to throw it off from them. *These* existing evils are this side of the door of death; *those* are on the other side. These, therefore, according to infidel logic, do exist; but the others do not! No, they do not, except in the sense that the Philistines did not exist as an overpowering enemy to the self-confident mind of Samson, until they were actually upon him, bound him hand and foot, shut him up in prison, and there subjected him to the revengeful sport of his tormentors! In the evils existing here they are believers; of the evils existing there, they, at present, are merely the "scientific" deprecators and denouncers! Like the flabby-sided great stupid Behemoth, they think they can swallow up a river—a whole Jordan of Christian credulity! but like their cousin Behemoth, the river will be quite as likely to swallow up them! Such is the character of the gentlemen whom the infidel world worships! These are the men of proud self-conceit, some of whom, I believe, pride themselves not a little on their being able *to look through a telescope!*—that is, through a telescope of their own construction for viewing distant objects, although the telescope of "faith" for viewing still more distant objects, and bringing them within the clear range of unerring vision, as delineated by the finger of God on the Bible chart, being of *Divine* invention, and not their own, they proudly deprecate, and disdain to use! But what, may we ask these wiseacres, brought not only death, but *all our woes* into the world, if sin did not? Whence did they arise? From what come? From "evolution?" From chance? The bare mention of the thing ought to be its own refutation. Our physical sufferings are the result of moral delinquency, and prove a moral Governor.

Referring to moral and physical evil, Ingersoll says: "There is some dust. Unconscious dust! What right has God," he impiously and presumptuously asks, "to change that unconscious dust into a human being, when he knows that human being will sin; when he knows that human being will suffer eternal

agony?" p. 72 S. God has rights, I presume, that Mr. Ingersoll knows nothing of; and He had rights, and independent rights before Mr. Ingersoll was capable of knowing anything about them. And if they were independent of his being then, they are equally independent of his judgment now. But "what right," may *we* ask, has a puny, ignorant, shortsighted mortal to arraign the Almighty at the bar of finite human reason? If we may be lawfully permitted to dwell at all upon the "rights" of independent Deity, we should say He has an inherent and absolute right (quite independent of all finite claims or considerations,) to do as he pleases in any matter. He being the infinite Source of all, is accountable to none. And He has as much an *inalienable right* as He has *absolute power*, to propose and do in exact accordance with the promptings of His nature, whatever that nature may be—whether it be the nature of the Being who is described as the God of the Bible, or the Satan of the Bible; or rather the Satan whose character is revealed to us through the Bible. God is good; and God is love; and He acts out these principles, blessed be His holy name, alike in the construction of the Universe and in the government of the same. And He has a right—a right independent of the will of Satan and all his emissaries—to do so. And had His nature, on the contrary, been malignity and hate, such as Satan's has been since his fall from original holiness, He would still have had the same inherent right to act out His nature in any manner that might have suited his then malignant pleasure.

But the God of holiness, righteousness, love, and truth, has as good a right (Ingersoll to the contrary, notwithstanding,) to make a being capable of *sinning*, as He had to make him capable of avoiding it. And, of all men, professional *free-thinkers* should surely not have so nearsighted and one-sided an idea of "freedom" as the above passage indicates! This *free*-thinker's idea of a perfect human being, as it *should* come from the hands of its Maker, is evidently one constructed on the principle of an automaton, or a human machine! He should be made, wound up, and set going like a chronometer or clock; nor should he be endowed with even the rights of these—the power of going correctly as required, or of transgressing by going either too fast or too slow! Ingersoll's machine, however, is not the idea that God had before His mind's eye when He created the first man, as subsequent developments have sufficiently demonstrated.

In reference to the actual existence of evil in our world, and the wisdom of heeding the voice of God through it, I would here say to the reader, let

your mind's eye run back over the vista of ages and behold its terrible work as connected, in the providence of God, with the sins and sufferings of men. Then look around you, cast your eye over the entire face of the globe, and what do you behold? Among much that is fair, and lovely, and bounteous, and satisfying, as well as demonstrative of a good, a provident, a kind, a benevolent God and loving Father, is there not also in the sweeping tornado, the destructive avalanche, the overflowing volcano, the engulfing earthquake, the depopulating plague, the pestilential malaria, the suffocating sirocco, the storms of the desert, the hurricanes of the ocean, the lightning shafts from heaven, the piercing blasts of Winter, and the scorching heats of Summer,—is there not enough in all these to show you that the God of heaven and earth is not *all* mildness and mercy, not *all* compassion and love; but that there are attributes of His nature that call for justice and judgment, and that He dispenses the same over all the earth; and if over all the earth, then also in hell and throughout the boundless dominions of His Universe of worlds? See you not in the light of these Divinely ordained judiciary evils, in connection with the Divine Word, that the infidel scientist's "evolution" is simply evolving them to hell? See you not that there, in the dismal regions of the damned, by the demands and decree of the eternal God of nature and of justice, they will be doomed to an eternal working out, in penal suffering, of their atheistic, God-dethroning problem which they had in their utter and wilful ignorance of God, and enthronement of self, wickedly begun, but, by reason of the impenetrable veil suspended between things seen and unseen, they were not, when on the earth, able to finish?

I conjure you, then, skeptical reader, as you value your soul and cannot but have a regard for your interests, present and eternal—as even Ingersoll professes to have—I conjure you by the combined interests of time and eternity rolled into a mountain which rises and reaches to Heaven itself, or sinks and fathoms, were it possible, even the bottomless abyss; I conjure you by all the known sufferings of earth, and by the unknown agonies of hell; I conjure you by the rapid flight of time, and by the swiftly nearing unchangeable eternity—never to rest until you have, to the entire satisfaction of your deathless soul and beyond a rising doubt, settled this matter with God.

For about six thousand years, it is undeniable that God has suffered evil to exist in our world, and work out its legitimate issues, misery untold, and torment in the aggregate incalculable. The goodness and mercy of God, on

which some men delight so much to dwell to the exclusion of His justice, have not prevented this. Let them, then, in this behold a foreshadowing of the torment which is to be of everlasting continuance in the world primarily prepared for the devil and his angels. The merciful God did not make this world as it is; but His mercy and goodness have suffered, and will continue to suffer it to remain with more or less of evil in it till the time of its definitely fixed probationary period be accomplished. Nor will evil then cease to be. It will still be suffered to go on working out its legitimate issues, but with this difference, its *locale* will be in a world of punishment instead of a world of probation, and, consequently, will then experience no let or hinderance in its efforts to work out for itself the mightiest results of misery that it is in its nature to achieve!

Finite minds will ever have reason to exclaim, "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" But although the scheme of God's moral government, as embracing the existence of evil, may at present be beyond our comprehension, when the present and the future of our probation shall have passed, and the final consummation of all things have come, we shall doubtless be able to comprehend much more of the plan of the Divine moral government than we now do. That which to us is at present dark and incomprehensible, will then be made plain, and the evidences of its wisdom and rectitude, as clear to our minds as the noonday. Come, then, skeptic of the past, lay aside prejudice, unbelief, and unreasonableness, and give unhesitating credence to this and all other holy doctrines of the Bible; for this Divine plan of redeeming and restoring a fallen world from the power of evil and of sin, remember, is a plan deep laid in the eternal counsels of God, and therefore, whether in its several parts or its entirety, it is infiniteiy wise, infinitely good, and infinitely reasonable.

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CHAPTER VI.

The Devil, and Something Concerning His Children and God's Children.

Just a few observations, first, in reply to those who admit the Divine authority of the Scriptures, but deny the personality of Satan. The position

that the devil is simply a "fictitious personage," "an evil disposition," or "the principle of evil personified," as has been maintained by Socinians and rationalists, is, in view of what is revealed of him in the Scriptures, most absurd. That the Scriptural "devil" is not a personification of what is Scripturally designated "the world and the flesh," is evident from the fact that he is Scripturally conjoined with these as one of the three spiritual enemies with which regenerated man has to contend, namely, "the world, the flesh, *and* the devil," and is therefore an enemy and an agent entirely distinct from the other two. Satan is also represented as the "prince" and "chief" or head of the fallen angels, and is moreover set in opposition to God in the possession of a portion of the human family as his children? "In this the children of God are manifest, and the children of the devil." John 3: 10. If, then, God is a personal Being, so, therefore, must Satan be. The comparison is not made between the abstract qualities of good and evil, but between God and the devil. God is a person, that is, has personal existence as a living, spiritual Being, and not a mere personification of goodness; and so, reasoning from analogy, "the devil" must likewise be a personal living being, as distinct from a principle of evil personified—a being who is the author of wicked "works," as verse 8 puts it, and therefore cannot be those works himself, any more than can a man who performs a wicked deed be said to be the deed itself.

Evil angels are also in Luke 10: 20, and elsewhere, expressly called "*spirits*" by Jesus Himself; and if these "spirits" were not distinct, living, personal intelligences, what, may we ask, was it that told Christ that the name of the company of them to which he belonged was "Legion?" Or what was it which at His Command came out of the possessed man, and by His permission entered the swine, causing them to "run violently down a steep place into the sea?" Christ says they were unclean or evil spirits, and the circumstance of their having spoken to Christ through the possessed man's organs of speech, and afterwards entered the swine, producing such a consternation among them as to cause them to run into the sea and drown themselves, confirms the declaration and proves to a demonstration that they were actually personal devils, and that neither Christ nor His apostles when speaking of unclean spirits or devils were merely personifying the principle of evil, as some most absurdly suppose. If, moreover, this "legion" of evil spirits were not living, spiritual intelligences, and the miracle of spirit expulsion and possession was not literally performed, why were Christ's enemies filled with fear and

dread on the occasion of His having suffered the legion of devils which He had cast out of the possessed man to enter and cause the death of their swine, which, as Jews, they were unlawfully keeping? Does not the dread of Him, in connection with the Circumstance narrated, assuming, as it did, the significant form of praying Him to depart out of their coasts, (Mark 5: 17,) prove that it was the miraculous power which had thus caused the destruction of their property, that they were in dread of, and not simply the harmless person of the good, the pure, the beneficent Jesus, as even infidels themselves represent Him to be?

Our Lord in casting out devils from persons possessed, always appealed to them as to living, intelligent *spirits*, and these spirits knew Him, and invariably spoke to Him rationally and to the point, which mere mad men could not have done. The manner also in which the various powers and faculties of Satan are spoken of, is another proof of His personality. He is said to have powers of locomotion—"The devil as a roaring lion walketh about, seeking whom he may devour." Is said to be a murderer—"He was a murderer from the beginning." The author of lying—"For he is a liar, and the father of it." Has desires—"Satan hath desired to have you." Has devices—"We are not ignorant of his devices." Has a will—"Who are led captive by the devil at his will." Has obstructing power, and is permitted, though under inexorable limits, to exercise it—"Disputed about the body of Moses. Satan hindered us." Is an accuser—"The accuser of our brethren is cast down." Has powers of seduction—"In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, deceiving and being deceived." Has power also, although limited as to time and occasion, to go through the earth working miracles—ordered, of course, for the accomplishment of some wise purpose and righteous end, although not so designed by them—"For they are the spirits of devils, working miracles." Knows that his days upon the earth are numbered—"Having great wrath, because he knoweth that he hath but a short time."

It thus cannot but be seen, that viewing the subject from a Scripture standpoint (and no other is admissible,) there would be no end to absurdity were we to entertain so groundless an assumption as this rationalistic skepticism sets forth. It is impossible to avoid it; they are involved in its mazes at every turn they take.

But, to come more directly to the consideration of the sage sayings of Mr.

Ingersoll upon the subject, "*Why*," he asks, in the spirit, as he thinks, of one of the wise ones—"*why does not God kill the devil?*" Well, if for no other reason, we answer, because it is not His good pleasure to do so. Even a devil in power would have the right of power to do what he will with his own. And this friend Ingersoll will find to his cost when he crosses the boundary line, and treads upon purely Satanic soil where he has undisputed sway! And shall not a *just*, and a *holy*, and a *wise*, and a *beneficent*, and an almighty God have also a right to do what he will with His own? If I were to ask Ingersoll why he doesn't serve God instead of the devil, he would perhaps reply? "Because I have the right of freedom and power as a freethinker to do as I please in the matter." "Nor is it any of your business," he might add, "whom I am pleased to serve," although judging from his books and course of life, he has made it more than a little of his own business as to whom the Christian, as well as others of his fellow creatures, serve. Let the "free" thinker, then, extend at least the same right of freedom to judge and do His pleasure, to the Creator. And as *we* find from His Word, and Ingersoll finds from experience, that it is not His purpose to kill this malignant being whom He created a probationary immortal, and who has served his time as a probationer, as Ingersoll is now serving his—with such expression of the Divine good pleasure he ought to be satisfied. Moreover, if God were to kill the devil, at the desire of Mr. Ingersoll, he ought to know that he would still have many "children" left; and he ought to know also that the children after they grow up show signs of being like the father—some of them quite as bad, and others even worse. So that traveling in a wide country such as he has been wont to travel in, he cannot but have observed that even if the *old* devil were dead, there would still be a good many young ones left still living. And, moving in the particular circle in which he has been wont to move, he must have had special opportunities of observing them.

We are not surprised, therefore, that, knowing the character of these "children of the wicked one" so well, he has, in contradistinction from *their* dark deeds and doings, been led to put the question: "How many millions of Christians are in the uniform of forgiveness, armed with the muskets of love?" 21, O. To which, however, we reply: Consult the statistics and records of the true Church of Christ, and you will thereby find that they are all such—to a man, aye, and to a woman too. And this, as to their general character, many of the ripest and most perfect representatives of your prin-

ciples, many of those who have gone on to perfection in your line until they have become adepts in ribaldry, blasphemy, hatred, and persecution of the good—well know. Were it not for their gracious forbearance, Christian kindness, forgiveness, and love, the malignity of their scoffing, filthy, depraved, wicked persecutors, would have been revenged in thousands of instances. Hence the divinity of the religion which restrains them.

And here we may offer a word or two to such of our brethren whose lot may be cast within the circle of their vile influence. I would exhort you to patience. Your righteous soul may be vexed from day to day by their filthy conversation, and blasphemous words and Satanic deeds; insomuch that you perhaps are sometimes tempted to feel as though they ought to be literally extirpated or blotted out of existence; but, never mind, God doesn't think so or He himself would do it. Their day, however, is coming. God is patient, and God is forbearing; and they themselves know it, and wonder, and sometimes wonder aloud, why He does not put forth His hand and kill that monster of wickedness, and father of sin, the devil! They forget, however, to wonder at His patience and forbearance, in that He does not put forth His hand and kill also one and another of themselves for their wickedness, and blasphemy, and sin, as the "children" of the wicked one! They seem to wonder rather why He should do it *to them!* But as to their poor old father—O, well why, they think he certainly ought to be killed! Whereas if father and son were to square accounts, since son became a man—a "free" man, a "free" thinker, and a "free" actor—it might be hard to determine which, whether father or son, during the same period of time, could sum up the longest account of wicked thoughts, filthy or blasphemous words, and dirty deeds! But they, like their father, have a probationary life to live; and although Satan's emissaries, like Satan himself, are sometimes permitted, in the providence of God, to live to a great age, this does not in the least nullify the Divine declaration, that such "sinners, dying a hundred years old, shall be accursed!"

Of course Mr. Ingersoll does not believe in the existence of the devil any more than he does in the existence of God, and perhaps not quite so much. He, however, admits that he has an actual and personal existence according to the teaching of Scripture; and, in view of what is therein recorded of the devil, the man who doesn't believe in him as having a personal, intelligent, spiritual existence, and yet believes in the Bible as a Divine revelation, is, we may add, like the Unitarian in his rejection of the doctrine of the atone-

ment, even more blind, inconsistent, and stupid than an infidel! The infidel who is up to Mr. Ingersoll's level in this respect, will therefore kindly receive this from the author as a compliment to his comparative discernment and intelligence.

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CHAPTER VII.

Are we Responsible for our Belief?

On page 36 O., Ingersoll says that "no man can control his belief." To which we reply point blank, that *any* man can "control his belief"—at least any man who is morally capable of being candid—first, by resolving to be candid and ingenuously open to rational conviction; and, secondly, by obtaining, carefully reading, and dispassionately and intelligently weighing the evidence that may be adduced in support of any theory, testimony, proposition, or doctrine.

But "no man," Ingersoll says, "can control his belief." That is to say, that "no man," being in error, can believe the truth, even though it come to him freighted with the most incontrovertable evidence; but once in error, and though utterly unsupported by rational evidence, he must necessarily continue in it! The trouble, however, with the gentleman under consideration is, undeniably, not in the intellect, but in the depraved and wayward will; and, therefore, though you even *convince* such a man, it being against his will, "he will be of the same opinion still." But "No man is responsible for his belief," he repeats. Is he not? Then what is he responsible for? If he is not responsible for his belief, he is not for his actions. And what would you think of a Judge who should thus address a criminal at the bar: "I have no right to judge or condemn you. You have, indeed, thought it right to steal, whilst I and the law of the land pronounce it wrong; but it would be very uncharitable and unreasonable to imprison or transport you for having acted upon an erroneous belief, over which you had no control." The culprit would doubtless thank his lordship very graciously for thus profoundly agreeing with him in his views, and would doubtless do him the honor of acquainting cousin John and brother Mike, of like criminal proclivities, with the generous and advanced sentiments of my lord, the judge, and invite them to come and

share with him the freedom of the city, or town, or country, as the case might be!

It is really not the lack of evidence that stumbles these men, nor the lack of natural power to mentally and intellectually believe; but the lack of inclination. Their secret or more open sins, and corrupt natural inclinations warp and blind their judgment in reference to this matter. And hence their "cannot believe," honestly worded, would be, "Don't want to believe." But if any man is virtuous enough to candidly make choice of *truth*, and is sufficiently well-inclined to "do His will," the inspiring and enlightening Spirit Himself says, "he shall know of the doctrine whether it be of God."

He says again: "The poison part of Christianity is that salvation depends upon belief." I never heard of anyone being poisoned by it yet, however, and a good many have taken the medicine, and found it to be very curative in its effects, and invariably so. And you know, I suppose, that what is invariable admits of no exceptions; you would therefore do well to try it; and if you do sincerely, God will help you, and with this help you will certainly, like all the rest realize that it is all that it professes to be—a medicine for your every wound, a balm for every care. God pledges the necessary ability to believe, even to the salvation of your soul, if you seek it; and on the ground of this promise He demands of every man the exercise of faith on penalty of eternal wrath. The trouble with the persistently rebellious, therefore, is not that he "cannot," but that he "will not" believe.

The truth or falsity of the Christian religion, my friend, is not a mere matter of *opinion* at all. It is a matter of every day experience—as demonstrative to the Consciousness of every happy possessor of it who has it in its fulness of promise and privilege, as is the demonstration of any proposition in Euclid to the mental apprehension of the mathematician. You say, "deception;" but there is no deception about it. It is certain. God's Spirit brings upon His children an influence bearing witness to the fact of their forgiveness, reconciliation and adoption, and subsequent communion with Him, of which they are as distinctly and certainly conscious as you are of any feeling of your nature. I would advise you therefore to retrace your steps, reconsider your ways, and see if you cannot strike out another, a better, and a wiser course for yourself. Your published works, the money consideration, your living, your separation from past associations, and consequent general humiliation, altogether may present before you a very formidable obstacle; but, remember,

ne necessary severance from these things, however painful to you it might be, s not hell!

In any case, however, you are responsible for your belief and the course ou pursue. And, whether you will believe it or not, the only two roads on which men may and do travel to eternity, and which determines their destiny n it, are Scripturally delineated and clearly marked out before you—the one *faith*, coupled with *good works*, to which true faith invariably leads; the other *unbelief* and whatever else you please; and it rests with yourself absolutely to *choose* between the two. Now as you profess to be fond of "freedom" here it is for you, and in largest measure. As, moreover, Christ is both able and willing to make all who come to Him free from moral and spiritual bondage, and from the unbelief that is the occasion of its continuance, your nonresponsible "cannot," which you are wont to plead, Christ Himself, who knows you better than you know yourself, tells you is your "will not."

You evidently like to "think," although you do not like to be held responsible for your thoughts; and you like to believe, although you do not like the idea of being held responsible for your belief. That you like to "think," you affirm on p. 15 of lecture S. Well, I am not aware that there is any law human or Divine against it; but when you come to speak about "absolute" or unrestrained "freedom of thought," of which you say you are "in favor," it is quite another thing! Thoughts, my friend, must be brought into subjection, as well as the expression of them. The Divine and moral precepts of the Bible, which are evidently too pure for an infidel, do not admit of unlimited license in this direction. The morality of the Bible is designed to regulate the heart as well as control the life; and the thoughts as well as the words and deeds, are therefore required to be pure and holy. And as, therefore, it is possible to sin in thought, as well as in word and deed, your "Why did God give me a thinker if he did not intend that I should think," becomes simply an absurdity. The trouble with you "freethinking" gentleman is, that you not only like to think, but you like to think evil; just as one of your infidel brethren said one day to the author when in conversation with him: "If such and so be sin," he said, "then I do love sin!" Another professed infidel, altogether ignoring the fact of supernatural transformation and Divine assistance, said to me: "Such are the moral requirements of the Bible that they cannot be kept; I am no hypocrite," he added, "and I would not profess to be what I am not, and could not be." This is at least an acknowledgment of the purity and high moral standard of

Scriptural requirement.

God, we may further observe, gave to man a mind, or a "thinker" if you please, truly; but it was that he might think about things that He gave him to think about, and that he commanded him to think of; and not to think blasphemy, and meditate treason, and revolt, and wicked insubordination to every just law that He, as the Creator of his "thinker," has prescribed for his observance! You claim the right of liberty you say to "think wrong" as expressed in your "Review of your Reviewers;" but God does not concede to you the right to think wickedly.

Ingersoll, intelligent, farseeing Ingersoll, good man, thinks also, that *unless his thinker deceives him*, the Christian world will yet give up their belief in a Divine revelation and the Christian religion as based thereupon! And in this, shrewd fellow that he is, giving due weight to the words italicized, he is probably not very far astray. Although, however, this is a consummation most actively and zealously labored for by this intelligently benevolent and farseeing philanthropist; it is at least just possible that it may not be in his time, nor before his precious "thinker" shall have been transferred to another locality, where the climate will probably be much too warm for agreeable indulgence in fanciful day-dreaming, and where it will be too intensely and busily occupied with other more practical matters to leave room for much thought as to how his past earthly schemes of infidel philanthropy are progressing toward the desired consummation!

"But the book" of Revelation, he further observes, "rests upon the reason of those who adopt it. Are then some to be saved because they act in accordance with their reason, and are others to be damned because they act by the same standard—their reason?" We reply, yes, because, in the case of the latter, it is by reason perverted and blinded through their love of and determined adherence to *sin*. Not only is the recognition and reception of the Bible itself as a demonstrated revelation from God perfectly reasonable, but the Bible standard of Divine requirement—love to God and man practically exemplified—is also in consonance with the plainest dictates of human reason; and nothing but the blindness of utter depravity itself can prevent any man from seeing it.

CHAPTER VIII.

Is Salvation by Works, or by Faith, or Both?

On page 22 S., Ingersoll says: "If God made us He will not destroy us. If I have got a soul I want it saved. I do not wish to lose anything that is of value." Well, this is certainly a good wish; but so inconsistent is he in the way that he is going to work about saving it—*damming* it, all the *Christian* world knows—that it is identically the same as if, e. g., when sailing in a boat in conversation with a fellow passenger about a large sum of money he has about him, and which he doesn't on any account want to lose, immediately draws it from his pocket and throws it irrecoverably into the lake!—Infidel consistency!

If the sinner is "destroyed," man, he destroys himself. If when in conversation with the gentleman just alluded to you had said also, that "Orthodox Christians tell us that God made His intelligent creatures to destroy them; that for your own part you do not believe it; but if you have a soul you want it saved, as you do not wish to lose anything that is of value;" and then confirm the sincerity and truthfulness of your utterances by immediately springing into the lake that you may sink to rise no more; the gentleman, unless he were as mad as yourself, would think that you were not simply a fool, but a lunatic! And his comment on the words just uttered, that "God made His intelligent creatures to destroy them" would be, "The man has destroyed himself." God made the lake, truly; but it was the man's own doings to jump into it. And so is it as to the lake of fire and the pit of perdition into which men by their wicked works voluntarily cast themselves. On another page Ingersoll says, he "hates insanity, but not the insane." I can very well believe this, because, judging from the state of his mind as indexed by his acts and what we gather from his books, he must I should say, have some very peculiar reasons for being in sympathy with them!

But on the same page from which we have just quoted, he goes on to say: "For thousands of years the world has been asking that question: 'What must we do to be saved?'—Saved from poverty? No. Saved from crime! No. Tyranny? No. But, 'what must we do to be saved from the eternal wrath of the God that made us all?'" Allow me to answer these questions differently—Saved from poverty? Yes; the sinner's poverty of virtue and re-

ligion, the knowledge of himself and of God. Saved from crime? Yes; and that of every kind. From tyranny? Yes; the tyranny which the devil and his own evil habits and heart's lusts have over him. From eternal and righteous wrath? Yes; and from the sin of unbelief, infidelity, and other crimes, that lead to it.

"What must we do to be saved?" As he takes this question from the Acts of the Apostles, he might, I think, reasonably take the answer to the question as given in the same book. Paul's answer to this most important of all questions, was, "*Believe in the Lord Jesus Christ*, and thou shalt be saved." And as Paul lived quite as near to the time when the teaching of our Lord was current, whether written or oral and traditionary; and, furthermore, had quite as much, if not a little more, direct communication with the Master Himself on the subject; he was, on the whole, I should say, better qualified to give the correct answer to this question than is our modern theologian, Col. Ingersoll. This answer, moreover, we find to be in exact accordance with the utterances of Christ when in the flesh, as recorded by all the evangelists. It agrees with Matthew's "ransom for many," and with his "Behold the Lamb of God which taketh away the sin of the world"—with Mark's, "This is my blood of the New Testament which was shed for many"—with Luke's "This is my body which is given for you"—and with John's, "God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish but have eternal life." This, then, is what men have to do in order to be saved.

Matthew, one of the apostles, gives us also as one of the sayings of Christ, that "the pure in heart" are blessed, and that they shall, as the consequence of such heart purity, "see God;" and Peter, another of His apostles, tells us how hearts are made pure—"Purifying their hearts *by faith*." But this method of salvation does not suit a man that was born blind, destitute of the faculty or principle of faith from birth, and who, withal, unlike the blind man of the gospels, is unwilling to come to the great Physician that he may

have his blindness removed. The terms of salvation as presented by Matthew, however, according to Ingersoll's notion of it, as expressed upon page 26 S., pleases him: "I accept the terms," he says, "and I never will ask any God to treat me better than I treat my fellow-men. There is a square promise. There is a contract. If you will forgive others God will forgive you. It does not say you must believe in the Old Testament, keep Sunday, be baptized, pray," &c. I should suppose that almost any ignoramus might know that everything cannot be expressed by one passage of Holy Scripture. If this passage does not "say "or command these things, others do. Christ recognized the law of the ten commandments in the Old Testament as the law of God which must be believed and obeyed. He said also, that men ought always to *pray*. And as to keeping Sunday, &c., He said He came not to destroy the law, but to fulfil; and one way of fulfilling it, I suppose, is to keep it; and to keep it is to keep Sunday; and "not to destroy it" is to leave the commandment, "Remember the Sabbath day to keep it holy," undestroyed.

On page 33 S., he refers to another condition of "Salvation by works," and pronounces it "good." Vain man, presumptuous man, unreasoning man!—some of the conditions of salvation, because they take his fancy, he professedly accepts; and others, as found in the same Book, he rejects! Silly man! And then on page 29 he speaks in the same way about the rich young man addressed by our Lord: "He did not say to him, 'you must believe in me; you must be born again; you must believe the Bible; and you must remember the Sabbath day to keep it holy.'" He told the young man, we reply, of that in which he was specially lacking, and to overcome which it required the immediate exercise of a high degree of *faith* in Him. He referred him also to the law of the ten Commandments, and gave him to understand that he was to keep that, and more; for He added, "And come, follow Me." And to do this, he must have faith in Him as the unerring Teacher, and by whom all necessary instructions as to faith, &c., should be subsequently given, as it was to the disciples who followed Him and listened to His teaching. And as to his not telling him that he must believe in the Bible, &c., he did believe these things already, and it is all taken for granted by Christ's referring him to the ten Commandments. And does He not elsewhere tell men to "Search the Scriptures," &c., the necessity of which plainly involves the necessity of believing in them.

To the passage, "Then He shall reward each man according to his *works*," Ingersoll says "Good! I subscribe to that doctrine," Do you indeed? This then is "*the* work of God," Christ says, "that ye *believe* in Him whom He hath sent." Subscribe to this doctrine, do you? This, then, is "the work of *faith*;" and of all other acceptable and necessary works this is the fundamental. Again: he says on page 35, that in Matthew "heaven is promised to those *who do the will of God*;" and John, we reply, gives us as the Master's own words, that to "*believe in Him*" is to "do the will of God." Does Ingersoll accept "the will of God" as thus stated by one of Christ's most loved and distinguished apostles? And have we not also seen that, according to the teaching of Christ, the Decalogue is an expression of "the will of God," concerning us as it respects our duty to Him and to our fellowmen? There is absolutely no footing for you, my friend, between the two lids of the Bible. You belong to "them that are without;" and so long as you do, you must keep outside of the Bible enclosure. The ground between its two sacred lids, is all too real, and sacred, and true, for infidel feet to tread upon, or infidel hands to touch. There is nothing in it that your feet may stand upon, or that your defiling hands may touch, but expressions of wrath and of coming judgment against yourself. Renounce and denounce your infidelity, however, as every man of good sense, and reason, and judgment, does; and then explore, receive, and *keep* ALL the Commandments, and thou shalt live. But, "without faith" you cannot keep them according to their letter and spirit; and willingness to keep them according to Divine requirement necessarily involves faith in them as the Commandments of God, and, moreover, one command is, that we "have faith in God," (Mk. 11 : 32,) and another, that we "believe in Him whom He hath sent." Jn. 6 : 29. Matt. 17 : 5.

"But do you tell me," he says, "that God can be unpitying to the pitiful that he can be unforgiving to the forgiving? I deny it; and from the aspersions of the pulpit I seek to rescue the reputation of the Deity." p. 34 S. Without faith in Christ as the sacrificial "Lamb of God that taketh away the sin of the world," it will all be of no avail. Without Gospel charity or Divine love, which is shed abroad in the heart, through faith, by the Holy Ghost, all will profit you nothing; and the Deity, Sir, permit me to add, does not, and will not, recognize such as you as a rescuer of His reputation. If a notorious sinner were to come to me, and recommend a person to my favorable notice, suffrage, and sympathy, I should instantly suspect the character and

worthiness of the person so recommended; and should consider that the plea on behalf of said person from said party was damaging rather than otherwise.

To this man of "works," the work of loving God is very insignificant and unimportant! He says: "It is far more important to love your wife than to love God." Why? we ask. Is it because she is better in herself, or has done more or better for you, than God your Creator, Preserver, and the bountiful Supplier of all your wants, has? Or is the fact that she requires or expects it at your hands of more importance than the fact that God expects and requires it of you? Upon the next page (32 S.) he adds: "It is far more important that you love your children than that you love Jesus Christ." It is "far better," let me tell you, to do both; and if you do not God's *anathema maranatha* rests, and will forever rest, upon you!

Another class of "works" is too selfdenying to suit this fastidious "respecter" of works. He says, for instance, upon page 31: "To the question, 'What shall I do to inherit eternal life?' among other things Christ said, 'Honor thy father and thy mother;' and we turn over the page, and he says again: 'Whosoever shall forsake father and mother!' &c. Christ never said it. Never." He did say it. And both the honoring father and mother, and the forsaking of them, in the sense intended, are very possible; and it has been done in multitudes of instances, with the forsaking also of the wife, children, houses, lands, &c., referred to—for Christ and the Gospel's sake. The martyrs forsook them, in the sense intended, discriminating Mr. Ingersoll; and missionaries also, for a time, have endured such separation for Christ and the Gospel's sake. Witness the world's evangelist, Taylor, with many others of the present and the past.

On page 28 he refers to the passage, Matt. 18: 3, "Verily I say unto you, *except ye be converted*, and become as little children, ye shall not enter into the Kingdom of heaven." Now according to this passage, it is absolutely *necessary* for us to *believe* in conversion, Scriptural conversion, and that we also, as the result of our faith, be really and truly converted. And yet, Ingersoll says, (p. 34 S.,) "On the subject of salvation, in Matthew's Gospel there is not one word about *believing* anything!" And again, on page 36, he says: "Matthew had been in the company of Christ some three years; and yet Matthew never got the impression that it was necessary to believe something in order to get to heaven!" What mean, then, all such additional records by Matthew as, "O thou of little faith, wherefore didst thou doubt?" "This is

My beloved Son, *hear ye Him.*" Is this a truth and a mandate from God, recorded by Matthew, but which he had no idea that it was necessary to believe in order to our acceptance with God, and "in order to get to heaven?" Did not Matthew, we may further ask, from Christ's own words, a record of which he gives, and to which reference has already been made, relative to His life, His body, and His blood, being shed and given "a ransom for many," get the impression himself, and also leave the impression upon the mind of every sensible reader of his Gospel, "that it was necessary to believe something in order to get to heaven?" Verily the "common sense" of some men must be of a very peculiar order. May the propagation of both it and its owners speedily come to an end!

From Mark's Gospel he reads to his audience the passage, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned." And of this passage he says: "Christ never said it. No sensible man ever said it. It is the most infamous passage in the Bible." (39 S.) Then the Bible, we reply, certainly cannot be a bad book, if that is the worst passage in it. He adds: "Every word of this passage (which he relegates to his convenient little department of interpolations!) has been dungeon and chain." And it will continue so, we may add, to multitudes, as Mr. Ingersoll himself, it is to be feared, will experimentally realize, through the ages of eternity. Christ, however, in this passage, gives the answer to the question which Ingersoll has made the title of his book; nor, as we have seen in the foregoing chapters, are these the only words on "faith" and its absolute necessity, which fell from the Master's lips. And "if you believe not," Ingersoll, there is no help for you, Christ says, "you shall die in your sins." Jn. 8: 24.

But on page 41, he says: "No man can control his belief. You cannot believe as you wish. You must believe as you must. And he (Christ) might as well have said: 'Go into all the world and preach the Gospel, and whosoever has red hair shall be saved, and whosoever hath not shall be damned.'" Indeed! and Mr. Ingersoll thinks, no doubt, that there is a *good deal* of "sense" in this declaration, because it arose from the depths of his own deep-thinking "thinker!" But most of the world, (certainly all the sensible part of it, who have any knowledge of the facts of the case,) as well as the Church, will think otherwise. Man fell through his culpable *unbelief* of what God had said; and he must rise again, if at all, through "faith," or an unhestitating

belief, on ample evidence, of what He says. And, as we have said, and also proved, it is not from the want of ample evidence of its Divine origin, but from the want of heart and will; and if men cannot, or will not, bring their hearts, and wills, and desires, and purposes, into unison with God's will, as expressed through His revealed Word of Truth, there is nothing left for them but to suffer the penal consequences entailed. To use an expression that I once heard uttered, "they must grin and bear it," and that to all eternity!

"That passage," Ingersoll further says, "contradicts the sermon on the mount, and turns the splendid religion of deed and duty into the superstition of creed and cruelty." On the contrary, Sir, the faith of this passage is the only thing that leads men, or that ever will lead them, to heed and obey the teachings of "the sermon on the mount." It is the very thing that leads to "deed and duty;" and it is its absence in you and others that is the sole cause of your neglect of the Christian and holy deeds and duties enjoined. Creed lies at the foundation of deed. And a good creed, therefore, will inspire good deeds; while, on the other hand, a bad creed, such as is the infidel's, will lead to bad deeds. There may be an exceptional deed in spite of creed, but this is the rule.

"To-day thou shalt be with me in Paradise." Why did Christ say that? Ingersoll answers: "Because the thief pitied Him." 47 S. No, we say, but because he prayed for it; and when Christ promised to grant his petition, he believed His word. He had "faith" in Him when he presented the petition; and he received the answer to it because of the faith and trust which, through the petition presented, he showed that he had in Him.

On page 52, he says: "If John's Gospel is true--but it is not true—I cannot believe it, and yet for all that, it may be true." This passage from his lecture is expressive of a doubtful and rather uneasy state of mind; and he certainly has great reason and strong ground for misgiving on the subject. Upon the next page, he adds: "In the book of John all these doctrines of regeneration—that it is necessary to believe in the Lord Jesus Christ; that salvation depends upon belief—in this book of John all these doctrines find their warrant; nowhere else." He forgets the Acts of the Apostles, and all the Epistles, besides closing his eyes to the many passages bearing upon the subject in Matthew, Mark and Luke. He seems however, to have a peculiar dislike, I might perhaps say, an inveterate hatred to John's Gospel in particular, John, besides saying a good deal about salvation by faith, which is

peculiarly distasteful to this Pharisee, calls him also a liar and an anti-Christ, and he doesn't like it. John's words are, "Who is a liar but he [or compared to him] that denieth that Jesus is the Christ? He is *anti*-Christ, that denieth the Father and the Son." And this impious Ingersoll does.

His Pharisaic enmity to this doctrine of Salvation by faith, is further set forth on page 73, where he says: "The church teaches that infinite innocence was sacrificed for me! I do not want it! I do not wish to go to Heaven unless I can settle by the books, and go there because I ought to go there!" All this, however, with much of what we have been reviewing in the past, is utterly inconsistent with what he says on page 83 S., and elsewhere; viz., that he "believes in the gospel of good health," and that "if we take care of our bodies, our souls will take care of themselves."

On page 74, he further remarks: "I wish to go to no world unless I can be accompanied by those who love me here." But you will have to go, Sir, whether you wish it or not. Accompanied or not accompanied, (and it would be a terribly sad thing indeed, both for yourself and them, if you should ever be accompanied by those you speak of,) when the summons is issued, you will have to obey it; and woe! woe! will be unto you, if it find you in the same state of mind that you are in now!

God, you further observe, "cannot hate anybody who is capable of loving anybody." To which we reply: He must not only be *capable* of loving, but he *must* love, and not only love, but he must love everybody; and not only everybody, but above and beyond all he must love God. But no one ever did or can do this without having faith in the Word that enjoins it, and in the God that *you* say "cannot hate," &c. Moreover, what will you make of the declaration of Holy Writ relative to the love of which the unsaved world is "capable?" "The world will love its own, and them only; and because I have chosen you out of the world, therefore the world hateth you." The world you see by this, may love its own—love the "anybody" among them, of whom you speak—but this does not constitute them fit for heaven and the companionship of God and angels, if we may take God's own Word as the expression of His mind on the subject. But "it will not do," you say, "for this God who tells me to love my enemies to damn his." Nor will He, If they lay down the weapons of their rebellion during the probationary days of grace allotted them.

But it does not, Sir, constitute the Gospel's "glad tidings of great joy"

that multitudes, will suffer untold agony in the hell to which you are journeying, as you ignorantly or wickedly represent it on page 75. The "glad tidings" consist in the provision made for their salvation, and the possibility of their being saved through the redemption that is in and by Christ Jesus; and through the influence and operation of the Holy Ghost upon the hearts and minds of those who have faith in Him. But on that ground and on such conditions, Pharisee like, you say you do not want it—no, not unless you can "settle by the books," and stand upon your own merits, and go to heaven "because you ought to go there!" And do you really think, Ingersoll, that such a one as *you* "ought to go there?" If so, you are not only most miserably deceived, but even "the light which lighteneth every man that cometh into the world," in *you* has become darkness; and, in the unerring words of Christ, "how great is that darkness!" The beams of the Sun of Righteousness, shining all around you, discover to the children of light that you are a bird of the night—morally as blind as a bat in the light of the sun, and as unfitted as an owl of the night for the company and the light of day—in short, a child of moral and spiritual darkness! and this in a magnitude of proportions certainly not often met with, nor easily measured! not possible of measurement, in fact, save by the measuring gauge of the Infinite!

In another place in this book of salvation by unbelief, or by works without faith, he says: "Even if I got to heaven, and had a harp"—Do not be very sanguine on this point, my friend. Darkness and light cannot exist together. You would find much more congenial, because, *wicked* Society in hell. A bat of the night, an owl of the desert, (Hope no offence, my friend, but *ministers of darkness* are certainly more appropriately comparable to bats and owls, than are clergymen or ministers of light,) would find absolutely nothing congenial, nothing suited to his tastes in heaven—no, not even the music of a heavenly harp, thrillingly sweet to the children of the heavenly order though it be, and will ever be! No, my friend, you will have to seek your associations elsewhere.

Our holy religion, we may further observe, is a religion of love—love from centre to circumference, from base to cupola or topmost dome which reaches to heaven. And as Mr. Ingersoll professes to like love in its inward and outward manifestation, he ought to approve and embrace this religion of love. What we have quoted from his writings about his not being responsible for his belief, although it may appear plausible to some, is fallacious and mis-

leading. It is not true. He *is*, and so is every man, responsible for his belief; and the Christian Religion holds him responsible for it; and God holds him responsible for it; and the ordinary principle of common sense holds him responsible for it. And his attempting to shirk his responsibility for his belief, from motives of hatred to pure religion and enmity to Him who justly holds him to it, does not of course make him in the least degree irresponsible or unaccountable. Nor will his laughing at the existence of hell blow out its fires, or extinguish or lessen in the smallest measure the intensity of its torment. Because a blind man, or a man that shuts his eyes to the evidences of truth, says there is no such thing as light or color, is there hence no such thing as light or color? And because Ingersoll may refuse to believe there is any such land as Vandiemansland, because he has never himself seen it, and not yet been transported to it, is there hence no such land? The monkey that used the cat's paws to pull out the pancakes from the hot pan, had learned, I suppose, from experience, that fire is hot; and that the place of fire is hot; and that things exposed to fire get hot; and that sensitive beings like itself when brought into contact with it, feel it; and that hence sensible creatures like itself should studiously avoid coming into contact with it, and whenever there is danger of it, use the cat's paws rather than its own. It believed, no doubt, in *the evidence of experience*. And of Darwinian or monkey descent, and monkey like, no other evidence, it appears, will satisfy the kindred reasoning powers of Col. Robert G. Ingersoll! But his experience will be too late!—eternal and unalterable, it admits of no remedy, and will leave no room for after emendation, amelioration, or change.

On page 82 he further remarks: "They say, *belief* is important. I say: No, *actions* are important." That is to say, the *effect* is important, but the *cause* is unimportant. Such is infidel reasoning! Remove the *cause* of anything, however, and where will the effect be? Belief is the foundation of "actions," and *we* say that *both* are important. Moreover, to build our hopes of salvation on works without faith, is to build on a foundation of shifting sand. Neither man, woman, nor child, ever were, or can be saved by works alone. By the deeds of the law shall no man living be justified, says the infallible Word, and for the very plain and all sufficient reason, that we have all come short as to the keeping of it. And hence the "inexorable justice" of which Ingersoll speaks approvingly, (85, S.) demands "inexorable" punishment; and his heaven on the ground of works is a myth. And therefore also is it "of

faith that it might be by grace." The law requires nothing more than Ingersoll's "inexorable, everlasting justice" to justly damn him everlastingly

After discoursing eloquently on the comparative merits of eternal life and eternal sleep, (as though he, poor fellow, had anything to do with either of them,) he winds up upon the last page of his "What must we do to be saved," by telling us that he builds his hopes for the future on four "rocks"—the being *merciful*, *forgiving*, *honest*, and *good;* which are the four cornerstones of his self-righteous edifice! After all that has been said in the foregoing, the reader will scarcely need to be told that "the stone" which the Jewish builders rejected has no place whatever in this building of Ingersolian construction; that each of the chosen cornerstones rests on the back of a Pharisee; that the Pharisee stands in the midst of a desert of blinding sand; that having no foothold, or firm foundation, on which to rest his feet, he is sinking and in imminent danger of being speedily buried beneath the shifting, treacherous sands of earth and sin; and that, under pressure of his guilty load, he is awaiting, though it be in stoical suspense, the certain approach of the dread "Simoon" of perdition's burning woe!

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CHAPTER IX.

The Clergy.

"When the clergy are caught," says Mr. Ingersoll, "they give a different meaning to the words, and say the world was not made in seven days. They say 'good whiles'—'epochs.'" And what do scientists do when they are "caught?" Had we space, we might give some rather amusing instances. But is it a matter of surprise that the "clergy" should have overlooked or even been mistaken touching a single point of Divine Revelation, when you yourself blunder and stumble, and are egregiously mistaken touching *every* point revealed? The clergy have as good a right to correct an error, whether of faith, life, or doctrine, when discovered, as you have to refuse to amend your ways, and resolve, as you have, to continue to the end of life in error and heresy. And not only so, but at the dictum and under the inspiration of "the prince of the power of the air" who ruleth in the realms of darkness, you further make it your business to wickedly inveigle, entrap, and press into his

service, as candidates for the dominions of darkness, every poor ignorant soul that you can mesmerize, somnolize, and bring into the same state of hopeless rigidity, damnation, and death, that you are unhappily brought into yourself! The clergy have acted with judgment and discretion in this matter; you with folly and madness!

Upon the first page of pamphlet S., Ingersoll has the following as a Motto: "The clergy know that I know that they know that they do not know." And upon page 5, where this truism is repeated, he assures us that the advancement of infidel principles are an indication of advancing civilization! To all which we reply, that the clergy (as well as a few others,) know that you know that they do not know you to be a wise man. Nor did David think very much better of you, as you will find by consulting first clause of psalm 14. Unconcealable folly cannot be concealed; no, not even under cover of great names—great according to infidel estimate. The Bible, the infallible book, does not hesitate to designate all such men "fools." And as the greater the mind in other respects, the greater the fool in this, we may divide the fraternity into three classes, positive, comparative, and superlative. Great, greater, greatest—the greatest man among them being, in a religious point of view, the greatest "fool;" the greatest Scripturally, etymologically, logically, and hence, truthfully. The Almighty in fact, lumping them all together, and speaking by the mouth of his servant David, says, "They are altogether lighter than vanity!" Ingersoll cites a considerable number of infidel "great names," the true relative value and estimated weight of which is here given, and he appears to set considerable store by them; but put either one of the following upon one stand of the scales, and hang all the infidels he has enumerated upon the opposite beam, and the one, freighted with the wisdom and laden with the truths of Divine revealing, will be found to possess more weight than all the others put together!—to wit, any one of the following against the whole of the infidel fraternity cited in his "Orthodoxy:" Milton, Clarendon, Hale, Boyle, Bacon, Locke, Newton, Addison, Lyttleton, West, Johnson, and many others, besides a host of learned, wise, and eminent theologians.

God's ministers are further represented by this man, on page 4 of his "Orthodoxy," and elsewhere, as little other than a combination of hypocritical pretenders. Paul rebuts the malicious charge by averring that the Christian ministry is by divine appointment—Acts 20: 24. Gal. 1: 12. 1 Cor. 12:

28. 2 Cor. 4 : 12. & 5 : 18 ; &c., &c. The patriarchs and prophets, ministers of the Old Testament, all claim the same as Paul and other New Testament writers, as to their Divine appointment to the sacred office and the ministry of the word. Noah, Moses, Jonah, Jeremiah, Isaiah, and the rest, all claimed to have received their commission from God. And the mandatory commission of Christ to His ministers runs thus : "Go ye into all the world, and preach the Gospel to every creature." And to this Paul adds : "Faith cometh by hearing ; but how can they hear without a preacher ?" &c. And after estimating the world's wisdom at its own intrinsic value, we are told by this same apostle that it is by just what infidels of the Ingersoll stamp account the *foolishness* of preaching that God is pleased to save them that believe. Ministers of the present day are as truly and as specially called of God to the work of the ministry as were the twelve apostles, or the "seventy" whom Christ Himself ordained and sent forth to preach the Gospel. They are, in the economy of Divine grace, an indispensable order of men, Divinely enlightened, instructed, and appointed "for the defence of the Gospel," and the salvation of the world. And every true minister, Sir, is a *good* man, because he is a minister by Divine appointment ; and *God* appoints none but the good to that office. Can the ministers of Satan say the same of their god ? I myself am not a minister of the Gospel in the ordinary acceptation of the term, and never was ; but as one of the Divinely recognized "helps," (1 Cor. 12 : 28,) in the administration of the kingdom of grace, as opposed to Ingersoll, Renan, Paine, and all other enemies of God and truth, I am determined, in this capacity, to "contend earnestly for the faith once delivered to the Saints." But Christ's ministers whom, with Christ Himself, infidels have been wont to "set at nought," with one voice declare that they have received their call and commission from God ; and what ground have you, presumptuous man or men of the world, to impeach their integrity, or call into question the justness of their claim to an inward consciousness of the Divine will concerning them in this matter ? Think you, that because your spirit has no communion with the Divine, that this cannot be true of any other ? What communion can "light" have with "darkness"—such as yours ? "The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned."

On page 27 S. you quote the words of our Lord, "With what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be

measured to you again ;" and to the text, as an expression of your own high approval of it, you subjoin the words : "Good ! that suits me !" You will therefore not be offended, Good Sir, if in the foregoing pages you discover a little of the same kind of "measure" dealt out to yourself that you have dealt out to others. And if, on turning to each instalment, you find principal paid back with interest, you will at least write over it—"Honest."

You further quote on page 45 : "Give and it shall be given unto you ; good measure, pressed down, and shaken together, and running over ;" and then you add : "Good ! I like it."—No doubt you do, especially the good measure that runs over into your own pocket. Would you, but for this, (at least as one important ingredient,) be an infidel lecturer and writer, think you ? Does it not materially help to sweeten the cup of infidelity which you are drinking ? No doubt it does. But being evanescent and so soon to cease, will the remembrance of it, think you, very materially mitigate the after-pains resulting from the avenging lash, as threatened in Jude and 2 Peter, Chapter, 2, against all false teachers and deceivers, and which with tremendous force must come down upon you, and such as you ?

You say on page 84 S. : "If there is another world, we have got to settle with the people we have wronged in this. No bankrupt court there. Every cent must be paid." Well, you have "wronged" the clergy, not only those whom you ought to have helped to support, (according to your means,) in the neighborhoods in which you have lived, but the whole collective body of them, and in more ways than one. Moreover, "Will a man rob God ?" Yet you have wronged and robbed Him of His tithes and offerings, and have labored to persuade others to do the same. Your words, in speaking of the doctrine of "future punishment" on page 42 of your "Orthodoxy," are : "I beg, I implore, I beseech you never to give another dollar to build a church in which that lie is preached. Never give another cent to send a missionary with his mouth stuffed with that falsehood to a foreign land."

Referring again to clergymen, you say : "Think of the thousands and thousands of men who depend for their living upon the ignorance of mankind ! Think of those who grow rich on credulity, and who fatten on faith !" And of yourself, among the rest, Ingersoll, fattening and growing rich through your productions, the amazing credulity of your infidel auditors, and the ruinous faith they have in you and your destructive principles ! But as to the clergy, well, much good may their fat and riches do them ! Some of them, however,

resume are quite as lean and poor, both as to flesh and coin, as even Mr. gersoll could wish them to be. And as to the others, one thing at least pears pretty clear, that not very much of either their "fat" or their "riches" mes out of Mr. Ingersoll's purse.

We admit, however, that some of "the clergy" are quite unworthy of the iches" of which you would so considerately deprive them. Some of them doubtless selfish and covetously worldly, (and this may be exhibited in a llective as well as an individual capacity;) others are doubtless lazy, and y be justly charged with being but very poor followers of the holy and voted ones who have gone before—the apostles and primitive Christians, example. Ministers of the day, many of them, lack the Christ-like spirit elfsacrifice and entire devotion to the requirements of their calling. Even ir holidays and excursions might, we think, be justly given in evidence of s, as it is undeniable that

PAUL'S "holiday excursion" was an extra "tent" to make;
And Wesley's and others' a preaching journey to take.
But the recreation of to-day is a very different thing—
Needed to indulge self, if not health to bring.
Paul "worked night and day, not to be chargeable to any"—
This would scarce suit ONE of the present, not to speak of the many.
But such wholesoul'd devotion of a former day
Has not, we trust, passed forever away;
But will yet again appear as "the hope of the world"—
Men worthy of the first heros who Christ's Banner unfurled.

But you, Ingersoll, have not only "wronged" these men in this and other pects; you also, as we have said, rob and wrong God by your disobedience Divine command and requirement in many other ways. And yet you —not as the teaching of the Bible, but as your own conception of what st be, if there is a future world—"No bankrupt court there. Every cent st be paid." If such be the case, and it will be, then woe to Mr. Ingersoll he final settling of accounts! You further observe: "If ministers and their ngregations would only tell their real thoughts, they would find that they nearly as bad as I am." Nay, man, they are not; and although the devil pires you to say it, he knows better, and so do you.

You say in another place: "The doctrine of eternal pain is my trouble h this Christian religion." And no wonder; because it is, perhaps of all er persons now existing, that about which you have the most reason to be ubled! For, as to their enormity, the sins of the greatest miscreant or

scapegrace that ever trod the earth, as confined merely to the bodies of men, are, allow me to tell you, in view of the influence for evil which you are exerting, not to be compared with yours!

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CHAPTER X.

Science and Religion.

Ingersoll says: "Religion and science are enemies. One is a superstition; the other is a fact." O. p. 10. We reply, that it is only "religion" and the "science" which is "falsely so called" that are enemies. And the latter and infidel "science" are synonymous. True science and religion are both "facts." They have each the same Author; and there is no more superstition about the one than the other. It is not superstition (even infidels will admit,) to look with wonder and admiration on the vast and wonderful works of boundless creation. But to look with feelings of awe and adoration through those works, and, with the eye of the mind, as based on undubitable evidence both from nature and revelation, recognize the existence of the almighty and allwise *Author* of creation, infidels being judges, is "superstition!" Thus *their* thinkers think! Truly it is no wonder that rationality is considered at a discount in an infidel;

But as to the antagonism between religion and science, of which you speak on page 7 of your "Orthodoxy;" It was *Romanism*, not *Religion*, that was the enemy of science at the time to which you refer. Before pretending to be a public teacher, you should learn to make logical discriminations. Observe, also, that the Papal church of the dark ages was no more opposed to science than it was to "pure and undefiled religion"—the religion of the New Testament. So that it is not, and never was, the pure, Divine religion of the Bible that is, or was, against science, but Popery. The Bible, note, is not, and cannot be held responsible for misinterpretations of its texts—no, not even though it could be made to appear that the Reformed Church of the past sided with the Vatican in this respect. In the interpretation of Scripture language, touching the Sciences, allowance should of course be made for the popular Eastern modes of speech in which the Book was written. The Word of God is wont to speak to men in the language of men, and speaks of

the things of nature as they appeared to the ancients, and in the use of such language and expressions as could alone convey its meaning to them. The same usage obtains among ourselves in the present day. Even modern astronomers, as Professor Gladstone, Ph. D., F. R. S., says, talk, not only of sunsets, but of the ascension and declination of the heavenly bodies, as though the Ptolemaic system was still believed in at Greenwich. And a well-known observer commences a paper recently communicated to the Royal Society with this startling contradiction in terms: "A careful examination of the proper *motions* of all the *fixed* stars—."

Bear in mind also, that while Holy Writ and Nature are established verities, verbal translation, and interpretation, being the work of man, is liable to error. And, moreover, even if the modern system of "evolution," as enunciated by Darwin, were an established fact, (which it is not, and probably never will be,) it would simply prove to be God's evolutionary method of developing species, according to the laws of His own creating.

In reference to the undoubted agreement between all true science and revelation, Dr. M. Raymond very justly observes: "Concerning this alleged antagonism between science and revelation, we have to say—First. The evidences of the truth of Christianity are too many and too weighty to be disposed of lightly. This bush has been on fire for thousands of years, and yet its leaf is green and its fruit is fair. The Bible has been tested by the most thorough investigation a malignant opposition could devise, and we affirm that as yet its testimony is unimpeached. Secondly. Though the peculiar doctrines of Christianity be left out of account, the Bible remains, claiming an unchallenged supremacy in the purity, the perspicuity, and practicability of its Theistic teachings. Third. Before it can be consistently allowed that in any specific case science contradicts the Bible, the testimony of science in respect to that particular must be unquestionable; all scientific men must be agreed that the testimony is indubitable; the case must be one of certainty; no mere theory, no partial induction, no speculation, but an undisputed fact. Moreover, it is logically fair to claim in this case not only that scientists agree and affirm a conviction of certainty, but also that the case be such that, when announced, the common mind be competent to apprehend the evidence, and to test the conclusiveness of the arguments involved. It is manifest that no such case exists, and that therefore it may be fairly affirmed that no antagonism exists between science and revelation."

It has been justly observed, also, that "science" sometimes, aye, of makes mistakes; or, rather, perhaps I should have said, mistakes are frequ ly made by professional scientists. Statements made by them averring s and so to be science, they have from time to time to retract, and, howe unwillingly, and humiliating to their pride of intellect, they have to be pla under the category of "*Science falsely so called.*" We will afford space an instance or two in illustration, which we quote from a work entitled, ' the Book Wrong? A Question for Sceptics." By Hely Smith, Rector Tansley, England. On page 21, he says: "The chronology of geology supposed to establish facts totally at variance with Biblical chronology, so, course, the Book was wrong again; and any rash persons who ventured to h that perhaps the appearances of geology might be deceptive, were treated almost beneath contempt. Then came the deep sea soundings, that reveal how formations which it had been assumed by geologists must have bee separated by a long vista of centuries, were taking place contemporaneous and side by side. This one discovery, says Dr. Carpenter, has upset the who of geological chronology. Until geologists can make their own sums agre they must not be so ready to pronounce the Book wrong.

Again and again the pæan of victory has been prematurely sung by scien tific assailants of Scriptural chronology; again and again they have had to re tire discomfited by disclosure of subsequent facts—sometimes bordering o the ludicrous, and sometimes on something worse than the ludicrous. Fo example, deep down in the alluvial deposits in the delta of the Nile wer found certain fragments of pottery. Pottery, of course implies potters; bu these deposits of mud Sir Charles Lyell decreed must have taken 18,00c years to accumulate, therefore there must have been men following the occu pations of civilized life before the creation of man as recorded in Scripture. What clearer proof could be wanted that the Book was wrong? for who would presume to suspect Sir Charles Lyell of making a mistake in his work? A mistake, however, he had made, for in the same deposits of mud, at the same depth in which this pre-Adamite pottery was discovered, there also turned up a brick bearing the stamp of Mahomet Ali.

After this discovery Sir Charles had to go back to his place and work his sum over again. By a similar process of reasoning, or rather to use the words of one of the recent champions of pre-Adamite man, 'by a hard and unques tionable process of calculation' it was proved that man had existed on the

delta of the Mississippi for 57,000 years! The hard and unquestionable process f calculation was founded on the assumption that a skeleton of man had been ound some 600 feet below the surface of the earth, beneath the layers of dis- nct cypress forests. This was startling; and we are indebted to Mr. Martyn Iart for having determined not to rest till he had tested its veracity. This is ne result of his efforts—the whole story was traced back to this not very onderful circumstance: 'In the excavations at the gas works (New Orleans) urnt wood was found at the depth of *sixteen* feet; and at the same depth ne workmen discovered the skeleton of a man. The cranium lay beneath ne roots of a cypress tree belonging to the *fourth* forest level, and was *in ood preservation.*' A body in which the skull was in good preservation had not probably been buried 57,000 years, and the hard and unquestionable process of calculation would be considerably thrown out by starting with the figures 16 instead of 600! When the figures of a sum are taken down wrong from the book, it is not likely that the answer will come right.

We must now turn to another instance in which there was something worse than the ridiculous associated with the exposure and discomfiture of a presumed triumph. Some curiously-shaped pieces of flint were discovered in 1858, in what has been called 'the famous cavern' at Brixam. It was at once decided that the flints showed signs of human workmanship; and as they were found in company with the bones of extinct animals, it was also at once considered proved that man must have existed in immensely remote ages; and the evidence was said to have 'revolutionized the whole of Western Europe on the question of man's antiquity.' The history of these flints is remarkable. For fourteen years they were kept under lock and key in the rooms of the Geological Society, but public curiosity was gratified by plaster casts shown at the cavern, and by illustrated descriptions published in an imposing volume. According to the evidence thus afforded to the public there seemed no doubt left but that these flints bore the marks of the mind and hand of man, and thus associated man with a pre-Adamite race of animals.

The cause of truth owes a debt of gratitude to Mr. Nicholas Whitley, hon. secretary of the Royal Institution of Cornwall, for the acuteness which led him to suspect that there was something wrong, the perseverance with which he followed up his suspicions, and the boldness with which he made public the result, which was simple, but suggestive. The plaster casts, the drawings and descriptions, *were not the casts, drawings, or descriptions of the real flints*

found in the cavern! The originals were, with one or two exceptions, evidently purely natural specimens of flint; and persons who have seen landscape stones, and the marvellous likeness of human faces on inaccessible rocks, will not be disposed to overthrow the whole of revelation because of one or two curiously-shaped stones found in company with the remains of extinct animals. If the cause had not been so weak, what was the necessity of trying to strengthen and supplement it by presenting the public with false statements?"

Of such a class and type, we may add, are the would-be discoverers of the much coveted "missing link!" It is to be hoped, therefore, that there will always be a *Christian* scientist upon the arena to lend them a helping hand in the all-important discovery; as, from the foregoing, they will evidently stand much in need of it. But "with regard to these supposed flint implements and spear and arrow heads, found in various places, it may be as well to mention here the frank confession of Dr. Carpenter. He has told us from the Presidential Chair of the Royal Academy, that 'No logical proof can be adduced that the peculiar shapes of these flints were given them by human hands. All the arguments for the antiquity of man drawn from these flints break down from one of two causes. Either there is no proof of their high antiquity, or if there is proof (or what is considered proof) of their antiquity, there is none of their having been touched by the hand of man.'

Extinguished theories, exploded fallacies, proved inaccuracies presumptious assertions, lie around the cradle of every science. The *International Review* for January, 1877, discusses the rise and fall of the theory of Evolution, and after speaking of a residium of facts unexplained and apparently inexplicable by science, adds, 'This cannot be endured in an age which has learned to believe that it can explain everything. In default of actual knowledge, it is necessary by some sweeping hypothesis to cover up our ignorance. *The whole march of science is strewn with the wrecks of such hypotheses*, devised in every age by ingenious men, to serve as a substitute for actual knowledge, and to spare themselves the labor of arduous investigation; satisfying one generation with a comfortable form of words, only to be cast out by the next. Evolution will have its day, and then men will wonder how they could have believed it. When it shall be discovered, as assuredly it will, that the world involves causes and agencies vastly more complex than this simple theory suggests, our successors in the arena of science will point to it as a warning against the prevailing error of specialists and enthusiasts, who ever tend, like

quacks in medicine, to refer all effects to the same cause, and to cure all evils by the same specific. Our time is too much one of rash and daring speculation, as distinguished from the slow and laborious search for truth.' "

"Testimony such as this" says the Rector of Transley, "from their own ranks is rendered most valuable, because there is a supercilious taking for granted by many writers of the Tyndall class, that the claims of science as opposed to Scripture, are accepted unhesitatingly by all men with any pretension, ability, and knowledge. It is remarkable that the language of Scripture, unlike that of other ancient writings, is singularly accurate with regard to the latest discoveries of science. The Mosaic account of the creation informs us that the first form of life on this earth was vegetable life, the next living creatures were such as the waters produce, then animals such as live on dry land; and, lastly, man. This is the exact order which Geology reveals. Whence did Moses obtain his knowledge in those far back centuries? Evidently not from the revelations of science; certainly not from intuitive knowledge. What other alternative is left but that he received a direct revelation from God?"

Is it altogether an unheard of thing, we would here query by way of an addendum to the foregoing, for an earthquake to swallow up human beings, skull, body, bones and all, with their war or working implements—not refusing to admit them into unknown depths of the earth, even if rudely made of "flint" or any other such "pre-Adamite" material?

I have always understood that earthquakes, volcanic eruptions, and all similar convulsions of nature, like fire and flood sweeping everything before them, is neither a respecter of persons nor things. It is, I think, quite possible also, that an earthquake might occur in the neighborhood of the delta of a river, or anywhere else, disturbing centuries of deposits and carrying things lying on or near the surface to depths beneath; and then by closing and receiving after deposits leave no trace of the convulsion. "Caverns" of rock might also, we think, have been formed in the same way, and precious deposits of body, bone, &c., been conveyed to them at the time of their formation, or by subsequent convulsions or floods, which might in after years form the coveted nucleus of a temporary infidel triumph; and thus also afford to the smiling world a fresh manifestation of modern infidel affinity for *pre-Adamite* bone, pottery, and flint! Wonder will they be looking for bone, pottery, and flint, when they get to the great "cavern" to which they are all with one consent journeying?

Those men, allow me to add, who, ignoring the Bible, and the God of the Bible, study nature and the laws by which it is governed without any reference to the great creative and governing Mind, are just as wise as the man (and not a whit more so) who should study, and attempt to write or delineate a history of the battle of Waterloo, and at the same time ignore and cast wholly out of the history the names of Bonaparte and Wellington—its originators, promoters and sustainers! Or the man—to vary the illustration—who should dilate on the mysterious operations and results of the electric telegraph, and utterly ignore and deny any connection therewith the inventive genius and guiding intellect of man! Besides the evidence of mind and intelligence in the discovery and invention itself, remove from either end the intelligent operator and where would be the intelligent and practical results? And so, remove from the Universe its Creator and Sustainer, and where would the Universe be?

Nor does scientific "Evolution," even though it were a demonstrated truth, dethrone God, or render His absolute power and infinite intelligence unnecessary. We will admit it possible that the theory of evolution may be correct; but if so, it is by the intelligent ordination of its omnicient and omnipotent Originator. Scientific "evolution," however, if we take Darwin's own words for it, is not always an *all-round* onward and upward progression; since the continuous study of his doctrine of "Evolution" had, he says, the direct effect upon himself of "causing the atrophy of that part of the brain on which the higher tastes depend." And "in modest truthfulness" he "acknowledges his loss of the higher æsthetic tastes to be lamentable"—the great "evolutionist," the reader will perceive, thus acknowledging that he had been "evolutionizing" himself backward in an approximation to the "Caliban," as pictured by Shakespeare, or to the "anthropoid" from which, though a remote ancestor, he claims to have descended!

The Bible, however, does not profess to teach science—not even the cosmogony of the earth from the scientific point of view, but simply from the creative; while, at the same time, in the Mosaic account of the creation in what are now regarded as the periodic or creative days of the Almighty and of Holy Writ, it of course teaches nothing contrary to a true scientific cosmogony. To the Bible, things connected with the sciences are all minor and comparatively unimportant matters. It occupies itself in teaching and deciding the infinitely more momentous questions of religion and morality. Study, then,

thyself, man, and whither thou art going! It is of infinitely more consequence to you than the study of the sciences. The position that you have taken among men, and that you are to take in the coming future, is of transcendently more consequence to you than is that of the location of earth's strata, or the position of the stars. When worlds that once were shall be no more, you will still, whether saved or lost, be a subject of special and undying interest to yourself!

Science, however, even infidel science, in the estimation of Mr. Ingersoll and others, is a nice thing, no doubt—a very nice thing! And if its infidel votaries could but take a little of it with them to their homes in the next world, to amuse themselves with while there, it would be nicer for them still, no doubt! But unlike the "apostolic succession" "some of which," Mr. Ingersoll says, a clergyman from America went first to England and then to Scotland to obtain science is not thus transferable, not at least from earth to hell; and even if it were, since, once there, they are to "go no more out forever," no one would be permitted to migrate from the dark domain to earth to make further necessary observations, or to pick up the instruments, important calculations, &c., &c., that they had left behind them! Plenty of time for it's development in an eternal hell, no doubt, but no facilities for it! Hence in that region science must decay, and infidel speculation be no more! And how then and there will they pine, and fret, and sorrow for the good days past; and how rave, and torture, and tear themselves, like the worshippers of Baal, when they find that their devotions to their god, Nature, have been all in vain—that after all he is no god at all! that he can neither save them, help or ease them of their pains, nor in any way afford them the smallest measure of consolation in this their time of direst extremity and greatest need! The *Christian* scientist may find facilities for the pleasurable pursuit of his calling in the future world; but the infidel scientist will not only be deprived of the means, but will be so distracted with pain, and dismay, and woe, and torment, that he will be utterly and eternally unfitted for it! That thus it will be with one and all of them, it is sufficient that "the mouth of the Lord hath spoken it."

CHAPTER XI.

The Church.

That devils incarnate have, and have had, an existence in our world, few I presume will deny; and that more than one Judas has got into and existed in connection with the true Church of God, I am neither prepared nor inclined to dispute. But although *in* the Church they are not *of* the Church, any more than is Satan himself who accompanies them there.

If, to subserve their selfish and wicked purposes, counterfeiters manufacture and mix counterfeit money with good, it but proves the existence of the good and legal tender. There would be no counterfeit Christians were there no genuine. The genuine is of course the only recognized "legal tender" in the church; and the genuine is an article so inherently good, and by all morally respectable communities acknowledged to be such, that a certain class of infidels and other wicked unbelievers think it to their interest to counterfeit it. Christ pronounces that class of men "hypocrites;" and infidels select the class and hold them up before the world as the genuine article! This, however, is consistent—quite in keeping with infidel discernment and character. Ingersoll says, "the philosopher has come;" but we do not need his "philosophy" to be able to here discern the "wisdom of the serpent" underlying the craftiness of the infidel.

And as to the "cruelty," &c., with which Mr. Ingersoll is pleased to charge *the Church;* is it the Church founded upon Christ, and whose unerring rule of faith and action is the Scriptures? Is the cruelty, of which you speak, based upon such passages as, "Love your neighbor as yourself; love your enemies; do good to them that hate you and persecute you; render to no man evil for evil, but overcome evil with good?" &c. Learn to discriminate, undiscriminating Sir. There were those who did this, who were even living side by side with the corrupt and degenerate church that you no doubt justly enough charge with cruelty and oppression. Such were the persecuted Waldensians, Albigensies, and others, who had the Book of God among them, and who were guided in life by its principles and teachings; and these, therefore, and these alone, constituted the true church of God at the time to which you refer.

Shoot then at the guilty, and not at the innocent! Shoot at the Bible-denounced organization that held and still holds "the truth in unrighteous-

ness," if you please, but do not shoot at the blessed Bible itself; for in so doing you but show yourself to be as full of folly, and madness, and undiscriminating ignorance, native depravity, and enmity to God and all that is pure and holy, as were those whom you mistook for the Church of God. If you sentence to obloquy or death Pope and priest for their scientific ignorance, don't make a mistake and shoot Galileo! If you fine a criminal for committing some depredation upon the innocent and unoffending, do not go and demand the full amount of fine, with costs, of the innocent! or in so doing you will be thought fit for the mad-house, and justly so. But this is exactly what you have been guilty of in reference to the Bible and its teachings; as well as in reference to the Church, which, to constitute the *true* Church of the Bible and of God, must, you will perhaps admit, be organized and founded on Bible doctrines and principles—particularly those of the New Testament, much of what was lawful under the Old being abrogated under the New dispensation.

Cease then to charge the innocent with what alone belongs to the guilty; and should you again feel called upon to harvest a field of grain mingled with tares, don't make the egregious blunder of harvesting the tares and letting the wheat go to waste. Or when wheat is thrashed, do not carefully garner the chaff, and throw the good grain to the dogs or to the devil; for neither of them care anything about it; and in doing so you but index and proclaim your moral and mental insanity. Hold your hand steady, and shoot the wolf; but don't shoot the dog that pins him to the ground that he may save your life! And when you are drowning, and the faithful animal comes to your rescue, don't strike him on the head, and say, "Begone!" as you do to your blessed Saviour, and the message of life which through His Word and His Church He sends to you!

But even in that corrupt church to which reference has been made as having "held the truth in unrighteousness," there were some exceptions. Monks, cardinals, and bishops were men; and some of them appear to have been good men. And these struggling against the prevailing and growing corruptions of the church, and trembling for its safety, remonstrated from time to time against the crimes of the clergy, and the papal innovations of the church; but in vain. Both learning and virtue were there; but, as a whole, it had become but a charnal-house of moral and spiritual death! It was a church in apostacy, demoralized, and wholly approximated in principle, and spirit, and character to that of the world.—the *infidel* world!

But the true Church of God, built upon the foundation of prophets and apostles, Christ Himself being the chief corner stone, and composed of a truly holy membership, visible and invisible, in all ages of the world, is quite a different organization, religiously, from the one to which we have been referring. It is designated by the Word of inspiration "the pillar and ground of *the truth.*" It is truth's Divinely appointed Depository. In the Church sacred Truth finds a home and a resting place. The Church is a Divinely appointed "pillar" against which the truth leans—a "house of defence" in which it finds shelter and protection against the invisible incursions of lying fiends, and the truth-hating malice of fiend-inspired men, who hate Christ and His people, the Church, because they "testify of the world that the works thereof are evil!" When and wherever perfected in its membership, it becomes a thing of perfect purity and loveliness—"without spot, or wrinkle, or any such thing." And upon its sacred banner, borne along by the marshalled host of God's elect, may be seen the words: "Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are *of good report*;" and against the redeemed and sacramental host who "think of these things" and "do" them, and who hence constitute the Church of God's elect, "the gates of hell," we are told, "shall not prevail." It shall, as it always has, continue to exist, and shall ultimately triumph over all its enemies.

Men, by permission, may persecute Christ in His Church and people now, but those who do, whether Romanists, Pagans, Infidels, or other sinners, do so, Christ says, "because they have not known the Father nor Me," (Jn. 16: 2, 3,) and because they testify of them that "their deeds are evil." Jn. 7: 7. Men may wag the head, and curl the lip, and spit their venom into His sacred face; and do with seeming impunity now that which will cause Him in due time to say to them, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me;" but when the voice of this "Lion of the tribe of Judah" shall fall upon their ears—"Depart from Me, ye cursed, into everlasting fire!" how they will quail and tremble before Him! and, with one of their once valiant infidel leaders, wish that they had never been born! Now and here the infidel may speak and declaim against the Church and people of God; then and there (at the Judgment of the great day,) the tables will be turned; and in the presence of the King, and the glorious host of God's elect, whose religion they had falsified, and whose Lord

they had slandered, they will be speechless! Mortified and chagrined at the immortal honors conferred upon even the lowliest of those whom they had affected to despise when on the earth, they will be ordered and constrained to retire to their own dark domain to gnash their teeth and gnaw their tongues in mortified anguish and vexation, under the full weight of their chosen Anathems Maranatha, through the countless ages of eternity!

WAR AND THE CHURCH.

On page 21 O., Mr. Ingersoll says: "Most of the cunning instruments of death have been devised by Christians. All the wonderful machinery by which the life is blown from men, by which nations are conquered and enslaved—all these machines have been born in Christian brains." This is not true. A Christian nation, so called, is not a Christian Church, nor is it composed of Christians in the proper sense of the term. As before observed, you must learn to discriminate, good Sir. Because a man lives in a Christian land, or is one of a nominally Christian nation, he is not necessarily a Christian. And if he is not a true Christian, which most men living in Christian countries are not, then his "brain" of which you speak is, of course, not a "Christian brain." It is even possible for it to be an "infidel brain." A Christian country, so called, may give birth to even a Voltaire, a Tom Paine, or an Ingersoll, who can invent carnal weapons and with them strike at Christianity, the Church, and even God Himself, with a malignity that is altogether worthy of the father of infidelity himself. But the existence and survival of even these God can overrule for good, as He makes "the wrath" and wickedness of even the most wicked of men we are told "to praise Him."

But even in his observations on churchly "inventions," Mr. Ingersoll cannot avoid his usual inconsistency of statement; for while upon page 21 of his "Orthodoxy" he says, "Most of the cunning instruments of death have been devised by Christians," on page 27 of the same he says, "The Christians care nothing for inventions and discoveries." Neither one nor the other of the statements, however, is true. Christians do care for inventions and discoveries, provided they are of a useful character, and such as are calculated to bless and benefit mankind. Inventions and discoveries which may be utilized for the real good of the world Christians certainly take as much interest in as do infidels. And hence many a good Christian has been an inventor, and some of them renowned discoverers. A Christian nation, so

called, and the Christian people of a nation, are not synonymous terms; and hence the discoveries and inventions of a nominally Christian nation are, as we have said, not synonymous with the discoveries and inventions of Christians. Very many of the things invented and discovered outside the pale of Christianity are good and only good; while some of them are unquestionably pernicious. But no true Christian will ever endeavor to make a discovery, or invent an instrument, with a view to its being turned to evil account. Can this be said of infidels, with the other people of the world? Ingersoll knows right well it cannot. His own blasphemous "Orthodoxy," which I have before me, may be classed as one of the "inventions," and one of those evil ones referred to by the sacred writer where he says: "God made man upright, but he hath sought out many inventions." The present general diffusion of knowledge, inventive and otherwise, among all classes, was also the subject of prophecy, the fulfilment of which, with many others, proves the Book which contains them to be of Divine origin and authorship—"Many shall run to and fro," said the angel to the prophet Daniel, "and knowledge shall increase in the earth," &c. He did not say what these men would be "running to and fro" for, nor whose work they would be doing, God's or the devil's; but he doubtless had Ingersoll, with others, under his prophetic eye, and meant both —runners to and fro in the service of each; an increase in the knowledge of of good and of God, and of evil and the evil one.

But the carnal, warlike spirit with which Ingersoll charges the Church, does not belong to it. Christ's reign is a reign of peace and love, and "of His government and *peace*," we are told, "there shall be no end." War, therefore, as overruled or employed as an agency by the Divine Being, is to be regarded simply as an instrument of judgment in the punishment of a wicked world. As nations, men can only be punished, disciplined, and brought to their senses in this world. God, however, does not delight in war; but rather in the prospective period when "swords shall be turned into plowshares, and spears into pruning hooks." War, with the earthquake, the tornado, and the pestilence, etc., are, instrumentally, all God's servants or agents to execute his righteous purposes among men. And although the righteous are sometimes taken away by these agencies, as well as the wicked, the results to each are not the same; for, while the wicked, seized with dismay, are suddenly hurled by them into perdition! the righteous are through the same agent as suddenly transplanted to the Paradise of God! God's people,

however, sometimes need disciplinary correction, and hence the destruction of their property, with that of Churches, &c., whether by lightning, tornado, flood, or any other agency, is invariably made to work for the good of the individual Christian, or the Christian community, upon whom the affliction, as a fatherly chastisement and a necessary spiritual and disciplinary reminder, is sent. So that the very same event that "worketh death" to the unbeliever, works, through the destruction of worldliness, self, and sin, "life" to the believer.

That the warlike, carnal interpretation which Mr. Ingersoll gives to the following declaration of the Head of the Church, "I came not to send peace but a sword," is not the true one, the verses following it plainly show. (Matt. 10: 34.) The sword of contention and division in families and nations, which Christ, as the Son of God, foreknew would be the result of the preaching of His "Gospel of peace," arises from men's divided opinions (real or pretended) about it; their absence of saving faith in it; and chiefly their native enmity to it, on account of the purity of its precepts and the spotless holiness of its requirements.

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CHAPTER XII.

Miracles.

On page 32 of his "Orthodoxy," Ingersoll puts the question: "If miracles were necessary to convince men 18 centuries ago, are they not necessary now?" And yet, like the infidel Renan, he most inconsistently rejects the Gospels because among other, to them, objectionable things, they contain a record of miracles. He rejects the testimony of men as to the origin of the Gospels, at least in part, because they bear witness to that which, if substantiated at all as a revelation from God, was at its first introduction absolutely *indispensable* as an evidence of its Divine origin. But miracles are not, as Ingersoll intimates, as necessary now as they were at the introduction of the Christian dispensation. Nor are we, reasoning from analogy as to the Divine procedure, warranted to look for their continued special manifestation as at the first. God started the Universe into being by miracle, but has since sustained it by natural law. He first brought man into being also by creative

power or miracle; but has since sustained him in being by natural propagation, and the ordinary course of His providence. And so, upon the same principle, the Mosaic and the Christian dispensations of religion were introduced by special miracle; and, although not to the entire exclusion of the miraculous, they have since been propagated and sustained by the ordinary course of His providence, as connected with historical testimony, the perpetuation of the Christian ministry, the preaching of the Gospel, the continued existence of His Church, the preservation of its distinctive institutions, sacred writings, &c.—all in a way and manner common to His mode of procedure as to all other things.

On another page Ingersoll tells us that, in his opinion, the evangelists and disciples of Christ *believed* in the immediate end of the world; and he hereby therefore admits that they were not deceivers. And so, not being deceivers, neither could they have been deceived themselves as to those astounding miracles which they saw performed before their eyes, in open daylight, in city, town, and country, and upon a great variety of subjects and occasions. And yet so inconsistent and glaringly unreasonable and untenable in his positions is Ingersoll, that on page 29 he says: "I do not believe that any miracle was ever performed, and if there was, you cannot prove it. Why? Because it is altogether more reasonable to believe that the people were mistaken about it than that it happened. We never saw a miracle ourselves, and we must be governed by our experience; and if we go by our experience, we must say that the miracle never happened—that the witnesses were mistaken." Was Peter "mistaken" when he walked upon the water, until, seeing the boisterousness of the wind and waves, his faith failed him and in that moment began to sink? Did he not *know* whether or not he walked part of the way upon the water towards Christ without sinking? And, when sinking, did he not *know* that the arm of One whose feet were also upon the water, lifted him up, and rebuked him for his littleness of faith? And did not the disciples who were in the ship also *know* whether or not Peter and Jesus came back to the ship walking together upon the water? They could not help but know, one and all of them. Lying in reference to the matter, supposing Christ and the rest to be wicked, would be possible; but mistake or deception in the matter, as to any and all concerned, was impossible. And so as to the other miracles performed by Christ and His apostles. And yet Ingersoll and others will prate emptyheaded nonsense, and write puerile stuff about

the "people" and the "witnesses" being "mistaken!" and at the same time tell us that they are the men who "think!" Such audacious pretenders to the possession of a "thinker," ought to hide their heads in the very dust for shame! or go into the innermost cell of a monkery—or *monastery*, do they call it?—never to show their faces among rational intelligences again! He talks of striking the head of a Christian, and you will hear an echo! He ought to label his own forehead with—"*An apartment to let.*"

Again: when Nicodemus said to Jesus, "Rabbi, we know that thou art a Teacher come from God, for no man can do those miracles that thou doest, except God be with him," did Christ tell him that he was mistaken as to their being miracles? which he would have done if he were an honest man, and if they were not really miracles. But He not only did not deny, but expressly declared them to be miracles—Jn. 5: 36; 6: 26; 10: 25, 38; 11: 14, 23, 44. Perhaps the man that uttered the following words was deceived also: "He answered and said, Whether he be a sinner or no, I know not: one thing I know, *that whereas I was blind now I see.*" But I rather incline to think that he was less likely to have been deceived in believing that his eye-sight was restored, than Ingersoll is in disbelieving it. So artless and obviously truthful is the Book in the relation of this story, that it tells us also that the people would not believe until they had sent for the parents of the young man, and inquired of them as to his blindness from birth. And the Gospels are thus transparent in their artless simplicity, and hence manifest truthfulness, of statement throughout. Nor does the relation of this circumstance go to show that these Jews were a very credulous sort of people, ready to believe anything, evidence or no evidence; but the contrary; as indeed they always throughout their whole history showed themselves to be—a people prone to unbelief. Nor have they improved much in this respect even to the present day.

How comes it to pass, moreover, that there were no miracles ascribed to John the Baptist, whom the people flocked to hear in those days of "wonder-loving credulity?" How comes it to pass, on the contrary, that it is recorded of this man whom many of the people adored or revered as a great prophet, that "he did no miracle?" Jn. 10: 41. Was John the Baptist more honest than Christ, inasmuch as he did not *pretend* to work miracles? Or did the people and the disciples manufacture miracles for Christ, and not for John? or are we not rather to conclude from their sayings that Christ did "many

miracles," and that "John did no miracles," that they had discernment to recognize, and honesty to acknowledge a miracle when and by whomsoever wrought; and the same also as brought to bear upon the life and labors of the prophet by whom they were not wrought.

Such however is the native enmity of the human heart to the holy and Divine, that, with such men, the revelation of Divine and holy truth, with the embracing and the love of it, does not stand or fall with the conviction of the reality or the falsity of the miracles recorded; any more than it did with those referred to in the following words: "But some of them went their ways to the Pharisees, and told them what things Jesus had done. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." Jn. 11: 46, 48. See also 12: 9–11, and verses 17–19, & 37. It is not, therefore, that they did not believe in the miracles; they did believe in them, as the foregoing, with verses 42–3, abundantly testify. The real objection then, of modern pharisaic infidels to our holy religion is, that if it were allowed a place in their affections, it would take away the darling idols of their hearts! and this to them would be an insufferable loss! Hell itself would be a refuge, if it but save them from this! That this, it is preferable, so long as they can, as they suppose, confine it within the craniums of Christians; or upon the other side of the border line between life and death, time and eternity—away altogether from the world, which, like the beasts which perish, is all that they care to think about at present. "One world at a time," Mr. Ingersoll says. Wise man!

It is not, then, against miracles, as such, that the enmity of Ingersoll and other infidels is particularly directed. Oh, no; miracles, both ancient and modern, might come and go, be true or false, for all they cared, if it were not for their evidential value and weight in substantiating the religion and doctrinal teaching of the Book against which the native enmity and heart corruption of one and all of them rise in rebellion! They hate pure religion, and they hate the Being that is the Author of it! It interferes with the desires, life schemes, and purposes of their hearts; it requires the unreserved consecration of heart and life to the service of God; and they do not like it! These are duties and requirements that are obnoxious to them; and if they could only manage to banish God from their thoughts, and His book of laws from

the world, they would be at rest—at rest for the present. Hence their bitter antipathy to this, to them, very troublesome confirmatory thing—miracle. "Do away with the miracles," Ingersoll says, "and the superhuman character of Christ is destroyed. He becomes what he really was—a man. Do away with the wonders, and the teachings of Christ cease to be authoritative." p. 32 O. But you cannot "do away" with them so long as history remains history, and miracle means miracle.

"Do away with the miracles of Christ," he says, "and Christ takes His appropriate place with the other teachers of mankind. His life becomes reasonable and admirable. We have a man who hated oppression; who despised and denounced superstition and hypocrisy; who attacked the heartless church of his time; who excited the hatred of bigots and priests, and who rather than be false to his conception of truth, met and bravely suffered death." 32 O. And yet these "bigots and priests," of whom he here speaks, who rejected Christ's moral teaching and the Divine truths He enunciated bore testimony to the reality of the miracles, as we learn from the very same records on which Ingersoll bases his knowledge of Christ's character as a man who "hated oppression, despised and denounced superstition, hypocrisy," &c. Wonder is there any real consistency in "the father of lies?" At any rate it is very manifest that as sure as he gets into a man, and inspires him to write against religion, the man's consistency goes out of him; and no marvel, for he is then meddling with a matter that he doesn't understand, and which the devil, who possesses him, hates. It will be understood therefore, that we give this quotation simply as a specimen of infidel inconsistency; and not that the testimony of an infidel to the character of our Lord as a man, is worth a whit more than their denial of it as to His Divinity; nor even more, nor as much as the testimony of the devil-possessed man who said, "Paul I know, and Jesus I know, but who are ye?"

The Jews in authority in our Lord's time had no objections to the *miracles*, the existence of which, as such, they admitted, and could not deny. (Acts 4: 16.) Present or absent, near or remote, by touch or by mere word of mouth, they knew it was all the same to Christ—the miracles were performed and the cures, &c., were effected, and they could not deny it. But to Christ's practical morality and holy teaching, as well as to the abrogation of their Church institution with its ancient rites and ceremonies, they did object; just as do the infidels of to-day, as to their own peculiar institution,

and principles, and morality. And from the same motives as did those ancient Jewish rulers, they object to Christ's teaching, and Christ's religion—it is, as we have said, too pure and holy for them; and, in more ways than one, it would seriously affect their pockets and patronage. Not "priests and parsons" alone are lovers of money, and live by the purses and patronage of the people, my friend.

The Jews, we may add, as a nation had been accustomed to miracles and miraculous interposition, through their prophets and priests, from the time that they had first become a Divinely constituted nation: and miracles were thus to them in a measure and a sense commonplace. And hence the comparatively little excitement created by the miracles of Christ to which Ingersoll refers upon page 32 of his book. And this I suppose would have been the case with us also to-day had such miracles as to variety and frequency been continued to our time. But this circumstance certainly does not justify Ingersoll in saying, as he does, that the miracles were hence "never performed." Nor has he any warrant for making upon the same page (32, O.) the following statement, which is quite as false as the other, viz., that "if the crucifixion was public, the miracles were private." Consult the Gospel records which tell him that the crucifixion was public—does it tell him that the "miracles were private?" The contrary. Do they then speak truly as to the one event and not truly as to the other?—Infidel consistency again! Let the reader consult the following passages and see for himself what the evangelists say as to their publicity. Consult Matt. 4: 23–25, and then say whether anything could be more public than were the performance of those miracles before the multitudes. Note also that these verses tell us that the fame thereof went throughout all Syria. Chapter 9: 18–26, tell us of more public miracles and more "fame." See also 12: 15, & 14: 1, 2 & 35, 36. Verse 21 of this chapter tells us also that about 5000 pairs of eyes, besides those of women and children, were upon one miracle, and to which they all bore testimony; for Christ tells us that they afterwards followed Him "because they did eat of the loaves and were filled." Say also whether the miracles as recorded in the following passages were "done in private," and "in the obscurity of the village, and the darkness of the hovel," as stated upon pp. 31, 32, O.: "And *great multitudes* came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them: Insomuch that the multitude wondered,

when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel." Matt. 15: 30, 31; & onward. Also Matt. 20: 29–34: "And as they departed from Jericho a *great multitude* followed Him. And, behold, two blind men were sitting *by the way side.* * * * So Jesus had compassion on them, and touched their eyes; and immediately their eyes received sight, and they followed Him." And verses 14, 15 of chapter 21, tell us that he healed the blind and the lame *in the temple*, and in the presence of the chief priests, scribes, &c. —very dark and obscure this "hovel," wasn't it? and very "private" the miracles performed! Perhaps also the streets referred to in the following meant *the private halls* running through, and which were concealed from the public view by "the darkness of the hovels:" "And when they were come out of the ship, straightway they knew Him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard He was. And whithersoever He entered, into villages, or cities, or country, they laid the sick on the streets, and besought Him that they might touch if it were but the border of His garment; and as many as touched Him were made whole." Mk. 6: 54–56.

Did Christ not know, or not regard what he was saying, think you, when He uttered the following words: "But Jesus said, Forbid him not; for there is no man which shall do *a miracle* in my name, that can lightly speak evil of Me?" Mk. 9: 39.

Again: were the following witnesses of His power to heal the sick of the palsy, &c., a very "obscure" or a very "private" company?—"and it came to pass on a certain day, as He was teaching, that there were *Pharisees and Doctors of the law* sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem; and the power of the Lord was present to heal them"—Lk. 5: 17, & onward. And what may we suppose the dimensions of the private "hovel" to be, according to the Ingersolian standard of measurement, which enclosed the little company referred to in Lk. 6: 17–19? And why did they thus enclose them, and seek to hide from public view the miracles performed, if they were honest men and not impostors?—to wit, the following: "And He came down with them, and *stood in the plain*, and the company of His disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear Him, and to be healed of their diseases; and they that were vexed with unclean

spirits: and they were healed. And the whole multitude sought to touch Him; for there went virtue out of Him, and healed them all." Let us look also at a passage in the next chapter and see—if we have eyes to see—whether or not it may be fairly, and honestly, and truthfully charged with privacy and obscurity: "and it came to pass the day after, that He went into a city called Nain; and many of His disciples went with Him, *and much people*. Now when He came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow; and *much people of the city* was with her. And when the Lord saw her, He had compassion on her, and said unto her, Weep not. And he came and touched the bier; and they that bear him stood still. And He said, young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother. And there came a fear on all; and they glorified God, saying that a great prophet is risen among us; and, that God hath visited his people. And this rumor of Him went forth throughout all Judea, and throughout all the region round about. * * * "And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight. * * * Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached. And blessed is he whosoever shall not be offended in Me." Lk. 7: 11–23.

Much more to the same effect might be quoted from all the evangelists; but if gross misrepresentation and untruthfulness of presentation be a punishable offence, we need not I am sure, go any farther to convince any fairly impanneled jury, that Mr. Ingersoll is justly entitled to impeachment, indictment, and a verdict of "guilty under aggravated circumstances," in view of the many false and libelous charges of which he has been guilty against the Divine and holy Book that God has graciously given to men for their enlightenment and salvation!

Allow me to add in this connection, that smooth words and eloquent nonsense, strongly charged with falsehood, are all very fine, no doubt, to those who through their negligence and ignorance know no better; but it only wants a little "sifting" to show to the world that it is all chaff and no grain after all. Solomon furnishes us with a proverb to the point where he says: "He that is first in his own cause *seemeth* just; but his neighbor cometh after and searcheth him."

CHAPTER XIII.

Miracles—Concluded.

It will not be considered irrelevant to our subject if we observe here by the way, that while we do not know that Mr. Ingersoll has expressed himself as follows, his infidel brother, the author of "*Supernatural Religion*," has been silly enough to query the Christian believer after the following manner. It is scarcely worthy of a reply, it is true, but it is just the kind of material, however, that infidelity is made up of, and by which infidels the world over are fed; and if one does not reply to such, he will reply to nothing.

Well, here is the query as it has issued from the deep "thinker" of this deep-thinking infidel author: "Since the Bible declares that miracles may be performed through Satanic agency, how do you know that Satan did not perform the miracles said to have been wrought in attestation of the missions of Moses and of Christ?" To which we reply, that to the unprejudiced the answer is as simple and clear as the noonday. We "know" from precisely the same source that we know anything about the Satanic agency referred to. The same Book that tells us that devils may perform miracles, tells us also that the miracles in attestation of the Sacred writings were performed in the name and by the power of God. Devils could not perform them in God's name, as we gather from Christ's own words—"There is no man that shall do a miracle in my name, that can lightly speak evil of me," and, by consequence, no devil. We know, however, that Satan may be otherwise supernaturally endowed, because the Bible says so. And in like manner, we know that Satan did not perform the miracles at the introduction of the two dispensations, because the Bible ascribes them to God; and if we take the Bible statement in reference to the one, we must of course accept it in reference to the other. Admitting or accepting the Bible statement about either the Satanic or the Divine agency, is accepting it on the assumption that the Bible speaks truly, and of course as truly when it speaks of the one agency as when it speaks of the other. Satan's miracles, moreover, were never performed in confirmation of, or to make men believe in a system of holy doctrine, or of anything which bears the impress of Divine purity and holiness as revealed in the Bible. So the Book itself gives us to understand —the Book to which alone we are indebted for the information that Satan is,

by express permission within certain Divinely ordained limits as to time and occasion, capable of exercising, and is free to exercise, special supernatural power in the earth. Admitting then, on Bible authority, that he may to a limited extent be endowed with miraculous power, and a freedom to exercise it, he could never exercise it in attestation of what is holy, and what would lead men to think and speak well of God, of virtue, and of truth; because the same authority that we have for believing anything about his miracles, tells us also that he is himself unholy, the father of lies, and the enemy of God. It is not possible therefore for the miracles which were wrought in attestation of a system of holy doctrine and duty, inculcating love to God and man, to have been wrought through Satanic agency, as they may have been, the author of "Supernatural Religion" says, for anything we who admit his power to work miracles at all, can know to the contrary. The Bible itself settles the question plainly enough, and thus effectually keeps us out of the dilemma in which the would-be shrewd but shortsighted author of "Supernatural Religion" thinks he has placed us. The miracles of the New Testament, moreover, were not miracles of Divine wrath and judgment, such as Satan is naturally fitted to be commissioned with, but were all beneficent in their character, and administered in love and good will to the race.

But, "If we go by our experience," Ingersoll says, "we must say that miracles never happened—that the witnesses were mistaken." And did nothing ever happen in the world that you never saw, and yet have believed; and that you never experienced, and yet have believed to be the experience of others? Other people, both of the present and other ages, were born into the world with natural understandings, and were capable also of speaking the truth, I presume, quite as well as Mr. Ingersoll; and we have the testimony of men quite as reliable and quite as wise as yourself for the truth of miracles, both present and past. Dr. Cullis, a countryman of yours, is one of them. But it really is not *proof* that such men as you want. In view of your heart enmity to the holiness of God and of Christ, if you had been present and actually "saw a miracle" performed by Dr. Cullis, or by Christ Himself, the words as found in John's Gospel, would doubtless be applicable to your case —"But though He had done so many miracles before them, yet they believed not on Him." The miracle or miracles would then be "according to experience" truly; but the love of the true and the holy would not be; and hence the wilful continuance in the blindness, and madness, and enmity of unbelief!

But "blessed are they that have not seen, and yet have believed," are the words of the Son of God; and though heaven and earth pass away, yet shall not one word of His go unfulfilled. So He said Himself; so it has been to the present; and so it will be to the end of time, and to all eternity.

"A man," continues Ingersoll, "is in his grave. Christ says, 'Come forth!' and the man walks in life, feeling his heart throb and his blood going joyously through his veins. They say that actually happened. I do not know." Well, others know that they know what you do not know. And so you have something yet to learn from them. Don't even know, I suppose, that the different languages of the different tribes and nations of men, were miraculously caused by the "confusion of tongues?" Why do all horses neigh and all asses bray? "Don't know," I suppose. Well, I will tell you. Because they all follow and are governed by the same law of nature under which they were first placed by the Creator, and from which law of nature, or of natural propagation, by which the language common to all animals of the kind is secured to them, they have never deviated an iota since time began to be, and never will. And so doubtless it would have been with universal man, but for the miraculous confusion of tongues by special Divine interposition, as made known to us through the Scriptures. Languages and dialects may have been corrupted, but were not originated by untutored savages and ignorant heathen.

On page 32 O. Mr. Ingersoll positively asserts that the miracles of Christ "were never performed;" and on page 29, he says: "*Nobody ever paid the slightest attention to the dead who had been raised.*" The one assertion is just as true as the other, and both are as false as words issuing from a bad heart and an unscrupulous conscience can make them. As to the latter, consult Jn. 12: 9–11, where it reads: "*Much people* of the Jews therefore knew that he was there; and they came not for Jesus' sake only, *but that they might see Lazarus also, whom He had raised from the dead.* But the chief priests consulted that they might put Lazarus also to death; *because that by reason of him many of the Jews went away and believed on Jesus.*" So much again for Mr. Ingersoll's veracity of statement, making, as he does in this case, as in many others, the Gospel records his basis of assertion.

"There is another thing," he says, "about these foolish miracles—all could have been imitated. Men could pretend to be blind; confederates could feign sickness, and even death!" If these "foolish miracles," we reply, were as "foolish" as the man who could thus write about them, they would

be foolish indeed! I wonder who the man thinks he is writing for, idiots, c men of understanding? sane or insane man? Does Ingersoll himself real believe that those miracles were feigned? If so, his credulity, as well as h incredulity, verges on the border line of the insane; and his irrationality quite on a par with one of the most illogical of his infidel confederate Monsieur Renan, of literary notoriety, where, among other things, he says, "Jesus was not sinless." An extract from our reply to him on this point, as it touches the question of miracles, we will here give: He who was to "save His people from their sins," must necessarily have been himself sinless; and hence the question, in vindication of his immaculate character, "Which of you convinceth me of sin?" Renan, however, as we have said, objects to this doctrine. But wherein does he accuse Christ of sin? In nought, we answer, but that which is solely the creation of his own corrupt imagination. Had he been present when Christ put the question to His adversaries, "Which of you convinceth me of sin?" Renan, being of the same mind that he now is, if consistent, would have stepped forward and said, "*I do;* inasmuch as you profess to be without it, teach doctrines that I consider to be false, and practice imposition upon the weak-minded people in pretended confirmation of your being Divinely Commissioned to teach such doctrines to men—practice imposition, I say, such as opening the eyes of those who were born blind; restoring those among us who were possessed, or raving mad, to their right mind; cleansing and restoring to health incurable lepers; molesting the dead while lying peacefully on their biers when on their way to the quiet grave; and even summoning them to come forth in presence of the gaping crowd after they had peacefully yielded up their spirits, and quietly lain for a lengthened period in their last quiet resting place. These, and similar impositions, such as feeding the starving multitude of some five thousand or more souls with a few loaves and fishes, and not only making the people believe that they were filled to the full, but before their eyes taking up of the fragments that were left a quantity some ten or twelve times greater than was in the basket when you commenced breaking it to them—and all this to confirm your Divine mission as a Teacher commissioned to teach such things as I disapprove of. I assert, Sir, that you are not sinless!" A true, but not a very enviable position this in which the scientific gentleman is placed by his visionary religious philosophy.

Referring to the circumstance recorded in Mark 11, in reference to our

Lord cursing the fruitless fig tree, the same writer says: "His displeasure sometimes led him to commit inexplicable and apparently absurd acts." To which we reply, none of His acts were "absurd." His object in cursing the fig tree in the presence of His disciples was to teach them a lesson of "faith in God." It was also an additional exemplification of His Divine power, showing to His disciples, and through them to those "who should afterwards believe in Him through their word," that the vegetable, as well as the other kingdoms of nature, was entirely subject to His control. He by whom both vegetable and animal life is sustained, has but to speak the word and life becomes extinct. It was, doubtless, to exhibit His Divine and unlimited power, that the supernatural manifestations of it were thus varied. Does He wish to make manifest the supernatural power by which He reads the hearts of His auditors? "Jesus, knowing their thoughts, says to them, Wherefore think ye evil in your hearts?" Does He wish to manifest the supernatural power by which He is able to describe distant objects? He at one time directs His disciples to a distant place, where, He tells them, they will find a colt tied, and which its owners will allow them to take; at another, ere it is taken from the sea, He discloses to Peter what he should find in the mouth of a fish; and, yet again, when a guest chamber is required in which to prepare the passover, He says to Peter and John, "Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house * * * and he shall show you a large upper room furnished: there make ready."

In proof of Christ's Divinity, His miraculous power put forth *in His own name*—"absurd acts," if you please; but know thou, that "wisdom is justified of her children," whether would-be philosophers understand them or not —His miraculous power, I say, as contradistinguished from that of His apostles by being invariably put forth in His own name, because there was no higher, was exemplified in a multiplicity of ways. At one time He is seen by His disciples walking upon the sea; at another, He commands the winds and waves to be still, which is immediately followed by a great calm. Anon He is converting water into a nutritious and exhilerating beverage; and again, applying His creative power to bread, for the feeding of the famishing multitude. At one time he crowds the nets of the toiling fishermen with abundance of fish; at another, to pay the tribute of Cæsar, a coin is created, or from the mouth of a fish is extracted. At one time He miraculously

subdues the wild spirit of a brute, and is found amid the shouting acclamations of a concourse of people, meekly riding on a beast whereon never man sat; at another, with authority, He commands the "unclean spirits" in man, and they obey him. Finally He is found "healing all manner of sicknesses and diseases among the people," and even restoring to life those who were dead; thus foreshadowing the exercise of His power as "the resurrection and the life," and anticipating the time when, at His command, "all that are in their graves shall come forth, they that have done good to the resurrection, of life and they that have done evil to the resurrection of damnation."

On page 31, Ingersoll asks: "How can we now prove that a certain person more than 1800 years ago was possessed by seven devils?" We reply: By the testimony of reliable history.

"How can it be established that some evil spirits could talk (through man's organs of speech) while others were dumb?" By the same species of evidence, Sir, the testimony of reliable history.

"Would it not," he asks, "have been a greater wonder if Christ had *created* instead of multiplied the loaves and fishes?" If Mr. Ingersoll, we reply, could be blessed with the phenomenal sight of some half-dozen of such wiseacres as himself standing before him; and suddenly, and in a moment, they were multiplied into an army of some thousands, and were all to be quartered on him until he was prepared to own that their sudden *multiplication* must have been by sudden and miraculous *creation*, he would perhaps soon be led to own that he could see no difference between the imagined two processes as to miraculous interposition, and that the sudden appearance of the *multiplied* additionals must have been by *creation*.

Again the weak man asks: "Instead of healing a *withered* arm, why did he not find a man whose arm had been *cut off*, and make another grow?" 31, O. This as to manifest simplicity and stupidity, I might say, from a miraculous point of view, is quite on a par with the preceding. But allow me to tell you, as you do not seem to know it, that Christ did what your undiscerning capriciousness prompts you to require, to a man's *ear*—Lk. 22: 50, 51. And if Matt. 15: 30, 31 be compared with Matt. 18: 8, it will I think be found that the healing of the "maimed" by our Lord, meant the creation and restoration of one or more limbs. Not only is it said that the lame were enabled "to walk," but that the "maimed" were "made whole."

"If God has a message for me," says this distinguished personage, "He ght to tell it to me, and not to somebody that has been dead four or five ousand years, and in another language." 28, O. Such is the style in which is poor sinful, presumptuous, dying worm of the earth, would dictate to e Almighty, all the way through his insurrectionary production. He would esume to prescribe to the Omnicient as to what he should say, as well as whom and when he should say it! The Lord shall laugh at him as a minutive nobody—as a grasshopper, and less than a grasshopper before im, because a grasshopper knows enough to keep his place, and doesn't esume to dictate to those who belong to a higher scale of being than elf.

Speaking of miraculous "signs," Ingersoll says, "I would like a few yself." But Christ says that to gratify such flippant curiosity, "there shall sign be given." Besides, Christ Himself informs these Infidels—but they e no more likely to believe His words as to this than as to anything else—t He expressly tells them, that "if they hear not Moses and the prophets, ither will they be persuaded though one rose from the dead." Lk. 16: 31. ıere are, however, as we have said, miraculous "signs" to be witnessed in e healing of the sick, &c., in answer to believing prayer, even in our own .y. But he hasn't faith in them—nor even in the casting out of devils, ɔtwithstanding the many that have been, and are still being cast out in our vn times, and even out of infidels, (that were,) by the power and virtue at come to them through subsequent repentance and faith in the Divine ord of Christ. "Bring on your believer," he says, "let him cast out a vil. I do not ask for a large one. Just a little one for a cent." 42, S. ıen they must not come to Mr. Ingersoll, we reply, for being possessed by very big one, and one that evidently has a very strong hold of him, to cast m out would be worth more than the price he offers.

We have, we may add, miracles of a spiritual character in the present ıy, as attested the world over by numberless cases of conversion—miracu-us or supernatural conversion, Ingersoll—not a solitary genuine case of hich but what is contrary to and wholly above and beyond the power of ıture to effect. But more than this, even in our own day we have also ımerous well attested cases of supernatural *bodily healing*, as well as of ırticular answers to prayer in other respects, special providences, judgments, c.—all of which, note, are in accordance with the teaching of the Book

which we have proved to be from God, as well as with human experience in all ages of the Church's existence. And as to Scriptural or Christian conversion, see you not yourself indications, aye, and demonstrations of the supernatural on every hand, in the individuals who are converted from nature to grace? Who or what made them to differ at present from what they once were, and from what you, and such as you, are? If you say you have not witnessed the mighty change, and do not recognize the mighty difference morally and spiritually between his present and past, and between himself and yourself; you are but a literal fulfillment of the declaration, "Having eyes, they see not, neither do they understand;" and of the Scripture, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Pardon me, friend, but to be faithful to you, I must endeavor to be as plain and pointed in reproof, &c., as the Divine Word is.

Christianity has been, is still, and is destined to continue working a mighty revolution of moral and spiritual being in individuals and communities throughout the world. That a man, a Christian, may live a pure life in an impure world, such as this, has been demonstrated by thousands of witnesses, living and dead. But such a fact demonstrates also the superhuman and the supernatural; for it is really as great a miracle as for a man to stand exposed to the piercing blasts of a Northern Winter, and not get cold; or under a pelting shower of rain, and not get wet! Aye, and, in view of what men were in the past, both by nature and practice, as great a miracle is this living a really pure life in the midst of temptations, and snares, and godless surroundings, as it would be for Ingersoll, or any of his fraternity, to stand exposed to the pelting storm when, "upon the wicked, the Lord shall rain snares, fire and brimstone, and a horrible tempest," which is to be "the portion of their cup," and not be seized with "fearfulness and trembling, and weeping and wailing and gnashing of teeth for pain!"

Speaking of hell, you say in one of your lectures, that you have resolved never to deliver a lecture in which you will not have something to say against this "horrible place;" but I feel as though I do not care to bring even a single chapter to a close without reminding you of its existence. Do you believe that such things will be visited upon the ungodly, Atheist? Do you believe it, Deist? No, you say, you do not. But shall your unbelief make the truth of God of none effect? No, certainly not. As sure as you live

nd breathe, all this, with the manifold more throughout eternity, threatened
i the Word of God, will come upon you and all those who live and die in
n! You may assume the airs of the stoic now, but it will not avail; "fear-
ılness and trembling" will, sooner or later, take hold of you! And this
ıdditional warning from God to you, remember, if unheeded, will but prove
a savor of death *unto* death" to you—wrath added to wrath, woe upon
oe, according to the measure and frequency of resisted light and privilege.
)ne that has the truth of God presented to him can never again sustain the
ıme relation to God and the judgment, as before it was thus by Divine
)mmission, and prompting, and providence, presented to him. The fact
ıat the truth has thus become a revelation in your mind, whether believed
ıd received or not, will, by the sovereign decree of the Almighty, affect your
haracter, life, and destiny, for weal or for woe, forever!

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CHAPTER XIV.

The Resurrection.

In reference to the resurrection of Christ, Ingersoll asks, "Why did he
ot say to the multitude: Here are the wounds in my feet, and in my hands,
nd in my side. I am the one you endeavored to kill, but Death is my
ıave?" 33, O. Suppose He had done so, we reply, and in the use of these
ery words, would you have been any more inclined to believe and receive
ıe record? Not one whit more, and you know it. He did, however, speak
f these things to His disciples, and showed them the prints of the nails and
ıe wound in his side. And the recorded testimony of the apostles in refer-
nce to it is just as reliable as though it were stated in the Book that He had
howed Himself also to "the multitude;" but it is not so stated, and hence
: bears upon its face the stamp of truth from this very circumstance. For
f it were an imposture it would without doubt, have been declared that He
ıid show Himself to the multitude; and not only so, but that He also showed
Himself to many distinguished persons; and we should then doubtless have
ıad a record also of what passed between Him and those important personages.
The apostolic "impostors," however, did not, it appears, think of this device!
ut "If it was a fact that the dead Christ rose from the dead," he again

asks, "why did He not appear to his enemies?" Well, if He did not, I suppose it was because He did not feel disposed to do so. And if He had done so, it would only have been to them another unwelcome miracle, and just one more added to those concerning which they were constrained from daily and publicly transpiring undeniable facts, to say: "This man doeth many miracles. And if we let him thus alone, all men will believe on him; and the Romans shall come forth and take away both our place and nation." Think you, then, that this miracle of the resurrection would have satisfied them, and that they would then and therefore have been willing to "let Him alone?" Certainly not, if they could in any way help themselves. We might much more reasonably judge, that if they could have had command of one of Colonel Ingersoll's cannon—which as Colonel in the army, I suppose he has had command of sometime—and could get another Judas to first kiss and then help to stuff Him into the cannon's mouth—we might, I say, much more reasonably judge that they would like in this kindly way, to have an opportunity of helping him to a summary and more speedy ascent heavenward! and thus have Him all the sooner out of their way! Show Himself to his enemies, indeed! This is how his enemies would have treated Him a second time if they could; and even a third time, if there was a needs be for it, arising from His again descending with His holy Gospel to our world! And Ingersoll would have joined them in it, as he does at the present time so far as he can—so far as circumstances render it possible. In the absence of Christ Himself, His Gospel and His people are the visible objects of his enmity, and the marks at which he levels his guns, or shoots his poisoned arrows!

Christ, however, we may further observe, after His resurrection appeared to His friends, in His human form, as it might be expected any other good man, having the power, after his miraculous resurrection, would do. He had had enough of His enemies for the present, and His business was now more particularly with His friends, that He might comfort and make their hearts glad by His appearance again among them; and that He might also give them further instructions as to what He would have them do after His ascension. Moreover, whether it was His pleasure to show Himself to His enemies again at this time or not, He did not leave them without a witness to His resurrection, in that He endowed His friends, the apostles, with such miraculous gifts and powers as that *in His name*, whom they declared to be risen from

the dead, they wrought "miracles" to the certain knowledge, not only of the "multitude," but of the "great men" also, which were quite as astounding, and supernatural, and convincing even to the "high priest" and other such distinguished enemies, as was the rising of Christ Himself from the dead. The dead were raised to life by both Paul and Peter: Acts 9: 36–42; & 20: 9, 12. See also Acts 4: 16; 5: 12–16; 6: 8; 19: 11, 12; &c. Raising the dead to life is of course a resurrection from the dead, whether Christ Himself, or one of these whom He or the apostles raised from the dead was the subject of it. A miracle, moreover, is a miracle, and they all alike require the putting forth of miraculous or Divine power, the exercise of which in one case of miracle is to Him no more difficult than another. Hence the "notable miracle" which the chief rulers and high priests said was "manifest to all them that dwell at Jerusalem," and which they said "we cannot deny," (Ac. 4: 16,) is equal, in this sense, to the raising of Christ or of any other person from the dead. And hence also of one and all of these miracles it may be said, that "with great power gave the apostles witness of the resurrection of the Lord Jesus"—verse 33.

To the question, however, "Why did he not show himself to his enemies?" as the answer is not given in the Scriptures, if instead of insanely saying, it was "simply because the resurrection is a myth," Mr. Ingersoll had contented himself with his "I do not know," which he is wont to say even in reference to things which are positively declared and revealed in the Gospels, he would have shown himself to be a wiser man than this declaration shows him to be. But such is the querulous, quibbling disposition of the man! What is positively revealed and declared by the Almighty, with a skeptical grimace and a "knowing" shake of the head, he "doesn't know" about! But what is not revealed, the why and the wherefore thereof, he positively knows all about! And when the "historical" knowledge thus obtained from his very original and incomparable "thinker" is, by "malice aforethought," brought into direct collision with what is Divinely and positively revealed, his end is accomplished, and his gratification is complete! "Truth" and "Omnipotence" are sufficiently reputable to be worth challenging by a "respectable infidel;" and hence this respectable man delights to throw the gauntlet at their feet! And even though no other end were attained by it than the gratification of personal vanity, by drawing the attention of a considerable portion of the world to his distinguished self, he thereby gets his

reward!

The doctrine of the *general* resurrection, we may further observe, presents to the mind of Mr. Ingersoll insuperable difficulties. Well, it is a Scriptural doctrine, nevertheless, and therefore a true one, which is more than can be said for the doctrine of quiet rest and an eternal sleep in the grave, which it is much to the interest of all "freethinkers" to desire. In the first place, the infallible Teacher, through those records which we have proved to be genuine, authentic, and true, tells us that there is to be a resurrection; for He says, "All that are in their graves shall come forth," &c. He tells us also that the "whole body" of the freethinker, that is, of the sin-enslaved thinker, is to be "cast into Hell." He warns us also against fearing "those who can only kill the body, but after that have no more that they can do," as they "are not able to kill the soul." But "rather fear Him," He says, "who is able to cast both *body* and soul into Hell." Paul also knew something about this "resurrection," for he says, "There shall be a resurrection both of the just and of the unjust." Job also, although an Old Testament saint, seemed to have some idea of it when he said: "Man lieth down, and riseth not until the heavens be no more." 14: 12. Among other things to the point he said also: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet *in my flesh* shall I see God; whom I shall see for myself, and mine eye shall behold, and not for another." 19; 25–27. David also tells us that he should be "redeemed from the power of the grave." And Daniel after resting in his grave was to "stand in his lot at the end of the days." Another of the Old Testament men, (Isaiah,) referring to the freethinkers and freelivers of his day, speaks of the place and state into which Christ tells us body as well as soul is to be cast, in these words: "Who among us shall dwell with everlasting burnings?" 33: 14. He says also: "Thy dead shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead"—26: 19. And Daniel says of those freethinkers, that they "shall awake from the dust of the earth to shame and everlasting contempt."

Some simple fellows in the Apostle's day, to infidelity inclined of course, talked as though "the resurrection was passed already;" but that could scarcely have been, because in that case their own precious bodies, as well as

that of Ingersoll, would have been passed by; and this would scarcely answer the ends of justice and righteous government, nor correspond with the positive declaration of our Lord, that "All that are in their graves shall come forth," &c. Nor would it quite comport with the inspired declaration of St. Paul, that "there shall be a resurrection both of the just and the unjust." And "God knows," we are told, "how to reserve the unjust unto judgment to be punished," even though their bodies may have been cremated with fire, or deeply buried in the heart of the earth, or beneath the waters of the sea—there will be no escaping from his "wrath" then, even as now there need be no despairing of His mercy.

God has made ample and timely provision to prevent the frustration of His own designs regarding these things, we may be quite sure. And when that day comes, "all shall be changed," we are told "in a moment, in the twinkling of an eye, at the last trump;" for God is able to do it. And "the dead,"—*all* the dead—"shall be raised incorruptible." No need of "meats and drinks" then for the voluptuary, the drunkard and the glutton; for although "meats" are now adapted to "the stomach," the apostle tells us that "God shall destroy both it and them;" and new organs, faculties, and susceptibilities, will probably be realized at the time of the change—all adapted to the region and state of existence that is to follow. The body "incorruptible," and the soul "immortal," it "has not entered into the heart of man to conceive" what is in store for him in the eternal world!

The apostle Paul anticipated and doubtless had an eye to such gentlemen as Ingersoll, when he said: "But some will say, How are the dead raised up, and with what body do they come?" And he designates such "fools" for questioning the power and ability of the Almighty to accomplish it. He tells them also, that it is our "vile body" that shall be raised; but it shall be "changed," and, in the case of the righteous, "fashioned like unto His glorious body." It was Christ's *real* body that was raised from the dead, "ascended up on high," and that now "sits upon the throne of His glory;" and so also will the bodies of those be (subject only to the glorified change,) who are resurrected unto eternal life, and who are destined to dwell with Him forever. The bodies of both saint and sinner, changed from corruption to incorruption, henceforth remain all-enduring and changeless.

But, as to this "resurrection of the *body*," Ingersoll, which appears to be such a stumblingblock to you, Omnipotence and Omniscience will I

apprehend, be quite equal to it in spite of the difficulties enumerated. A skilful analytical Chemist is He. He will, no doubt, be able to sift out your dust from all others; and, if you keep on as you are going, you may depend upon it that the devil will then have body as well as soul. Do not deceive yourself, and think that any part of your vile nature will be let go unpunished —both body and soul will ultimately be cast into hell.

If "a cannibal" eats you, or the "countless vegetable mouths," to which you refer, devour you, so that you by decomposition and assimilation, thenceforth enter into the composition of cannibal or vegetable—vegetable, cannibal, infidel, and all, will doubtless long before the "resurrection morn" have been all reduced to mother earth; thus bringing the "sifting" process within the range of things "scientifically" possible. But if an infidel's body should happen to be assimilated, but not eliminated, or dissolved from its partnership with cannibal or vegetable, the fiat of Omnipotence will have but to be omnipotently brought to bear upon a law of nature—or, if Mr. Ingersoll decrees this to be "scientifically" impossible, He would, at any rate, as a dernier resort, have but to throw on a little chemical acid, or other mixture, to hasten and consummate the dissolving as a preparatory to the sifting process. And even though Mr. Ingersoll may have all gone to what his writings and speeches might be very appropriately termed—*gas;* still in the laboratory of Omniscience will doubtless be found ways and means for collecting his precious constituents with a view to their reduction to the original human form, and their eternal reunion with the deathless soul!

Another solution of the difficulty may be found in the fact, that if, as "science" declares, Mr. Ingersoll has a new body every seven years or so, having probably lived long enough to possess and be the occupant of some six or eight, not an atom of which Cannibal has ever been polluted with, even if they should make savory soup, etc., of his last, there would still be a resurrective selection possible from among the half-dozen or more that "the prince of the power of the air," in lawful possession of his own, may be supposed to have somewhere up there in his keeping. *Nil desperandum*, brave Bob, enough is being held in reserve, and you may depend upon it you and your master will not be utterly and forever deprived of the component parts essential to your being as a whole.

There may possibly, moreover, be some things that Omnipotence can do, and Omniscience see, even in reference to the resurrection of the body,

that even Col. Robert G. Ingersoll cannot; and in this opinion I think it at least possible that all sensible people will concur. And when the Omnipotent positively declares through the Word which is proved to be from Himself, that there shall be a resurrection of the body, (changed and made incorruptible though it be,) will any puny, daring, ignorant, presumptuous 18th century sinner dare to say it cannot be? Yes!—Who? Col. Robert G. Ingersoll—the man who, of monkey descent, is prepared to convict the Almighty of falsehood, and the Omniscient of scientific ignorance!

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CHAPTER XV.

The Ascension.

The miracle of the resurrection of Christ being established, not only by the twelve apostles as eyewitnesses, but by "above five hundred" eyewitnesses at one time, (1 Cor. 15 : 6;) in reference to the ascension of our Lord after His resurrection, we need say but little. What is recorded in Mark, Luke, and the Acts about it, does not of course satisfy captious Mr. Ingersoll as to the reality of the event. He does not believe in it he says, (33, O.) but he believes in the "truth" which he thinks "the telescope" has established, namely, that "the New Jerusalem is not *above us!*" And so, "where was he going?" and, "where did he go?" he asks in amazement! He does not tell us whether or not the "telescope" has discovered where the New Jerusalem is, as well as where it is not. When, however, among all the other discoveries of advancing science, this discovery shall also be made, whether by the famous "Lord Ross" or some other still more powerful annihilator of space, we shall doubtless be better prepared to answer his question, and make known to the world with scientific accuracy and precision, "where he was going!" Awaiting therefore further disclosures from scientific gentlemen as to its whereabouts, (since it certainly does exist somewhere,) its exact locality in the heavens we think it as well to leave an open question. Suffice it, that when our Lord was on His way to it He "ascended," until He got out of our sight; and as, unfortunately, Ingersoll, or some other stargazer, was not there with his long-tubed "telescope" at the time of the ascension, we are left in ignorance as to the exact course that He

steered, and the exact spot of ground in the New Jerusalem upon which He first planted His sacred feet!

We might say also, that he thinks what Mark has had to say about the ascension is an "interpolation." He doesn't say who furnished him with this piece of information; nor does he add, as he quite as reasonably might, that "what *John* said in reference to the ascension has been taken from his Gospel by some unscrupulous hand;" or that "the part of the original manuscript containing his account of the ascension was torn off and lost." One, however, whether in relation to John's Gospel or Mark's, was quite as possible as the other; and Ingersoll certainly knows no more about the one than he does about the other. He knows, however, as a man of science, that "the nearest station" at which Christ in His ascent could have called "was the moon, 240,000 miles away," and thinks He must have suffered from "the intense cold!" Well, all that we have to say to this is, that Ingersoll himself when *de*scending to the place of his final abode, will not be likely to suffer from the same cause!

This chapter being short, we will add the following, although not quite appropriate to the heading: "If Christ was in fact God," Ingersoll asks, "why did he not plainly say there is another life? Why did he not tell us something about it?" 46, O. He did "tell us something about it," and could have told as much more than He did, no doubt; but it was not His good pleasure to do so. God is not going to be dictated to by puny mortals, and made to reveal or explain things any farther than He is pleased to reveal or explain them. We read that "Secret things belong unto the Lord," and that "He will do all His pleasure." And if He, no less than man, has secrets hidden within Himself, He has an inherent and an inalienable right to them. And as he has the right, so, despite the clamorings of infidels, He will keep His own council in reference to them.

But, as we have said, He *has* told us about "another life." Christ told us a good deal about it. He told us, first, that He came from Heaven, and that He was going back to Heaven again, as He did on the day of the ascension. He told us of the glory that He had there with the Father before our world was. He told us of mansions that were there in waiting for His faithful followers. He told us also of the Hell of the "other life," into which the bodies and souls of the wicked and all unbelievers are to be cast. He told us also "something about" the horrors of the place to which you and

your followers are journeying, Mr. Ingersoll. And what more would you have Him tell you. He has told you the "something" that you have so stupidly expressed your surprise that He did not tell you; and it will be time enough for you to desire or ask for "something" more, when you have believed the whole of what He has already told you. You could as easily say: "It will not do;" "I deny it;" "I will not believe it;" &c., to a thousand of His precious, instructive, and all-important sayings and revelations, as you could to five hundred. Moreover, fifty pearls cast before swine, would be no more likely to be appreciated by them than five. Just before His ascension, Christ told His disciples to go and baptize believers "in the name of the Father, and of the Son, and of the Holy Ghost," Matt. 28: 19. And thus associating Himself with Deity it is surely proof enough that He would have us believe Himself "one" and equally to be honored and worshiped with the Father—would have us believe, in short, what He allowed Thomas, unreproved, to believe when, a little before His ascension, he uttered the unequivocal and unmistakable words, "*My Lord and my God.*" (Jn. 20: 28.) Christ, our ascended Lord, "was in fact God," and He "plainly told us that there *is* another life."

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CHAPTER XVI.

The Judgment.

Speaking of the general judgment, Ingersoll says: "The sheep and the goats will be divided. The unbelievers will be sent to the left, while the faithful will proudly walk to the right. The saved, without a tear, will bid an eternal farewell to those who loved them here—to those they loved. This is the hope that dispels the gloom of life!" Yes, "dispels the gloom of life," if you please, if any of it may, indeed, lawfully attach to the Christian's life. Not, however, that "the goats will be sent to the left," where they will all then know they deserve to be; it is not because of this sad fact, (which sentence the saints would fain have had reversed, if they could, when it might have been righteously done;) but because they will then be where "tears," in virtue of Divine promise, are forever wiped from their eyes. And therefore, conscious of the infinite holiness and rectitude of the adorable Jehovah, they

will then, without a tear, solemnly and reverently and fully acquiesce in the justice and righteousness of the Divine sentence passed upon the finally impenitent, the perseveringly wicked.

On page 53 S., Ingersoll says: "They say to me, 'Suppose all this should turn out to be true, and you should come to the day of judgment and find all these things to be true. What would you do then?' I would walk up like a man, and say, I was mistaken." And on pp. 44–5, he says: "I believe in the gospel of justice, that we must reap what we sow. No forgiveness by the gods. Eternal, inexorable, everlasting justice. * * * And if it goes hard with me, I will stand it, and will cling to my logic, and will bear it like a man." "Cling to your logic," will you? But your pasty "logic" will be as much in need of support in that day, good Sir, as yourself, and both will therefore sink together. But with conscience seared, we will add, and moral powers blunted, and withal, the warm blood of present health and strength, coursing through your veins, you may possibly find it not very difficult now to make yourself believe what you here say. But time brings changes, both as to the constitutional vigor of health and strength, and the moral pluck that may be associated with it. And when it has brought your frame to the place where it has brought others that were quite as strongly built, and your soul, with that of the rich man of Scripture, opens its eyes in hell, "being in torment," you will, I doubt not, realize long before the day of general judgment has arrived, that more than a little of the old bombastic pluck has been burnt out of you!

Mr. Ingersoll's "logic" is that of the Pharisee. He piques himself on his being honest, merciful, good, etc; ("By their fruits ye shall know them!") and these are his building material for the erection of his moral and spiritual temple, including foundation and all. And this moral temple so constructed, he thinks, ought to be acceptable even to a holy and just God! Very good as a *superstructure*, such and such like virtues, where really possessed, no doubt; but as a *foundation*, or ground of hope before God, against Whom even the best have sinned by their violation of them in perhaps thousands of instances, they are utterly worthless. It is even more insane than would be the piling up of crumbling sand as a foundation for a huge material structure!

Those having honesty and goodness, he further observes "have nothing to fear, either in this world or the world to come." 89, S. This is true only in a qualified sense. It cannot be truly said of the "honesty and goodness"

that are to be found in Christian lands outside the pale of the church and of Christian experience. No man to whom the Gospel is preached can be truly honest and good in the sense and to the extent of keeping his conscience void of offence towards God and man, until he has experienced the New Birth of which Christ speaks. And to ascertain, not the infidel meaning, but the true meaning of these words, Mr. Ingersoll, you must endeavor to go a little farther below the surface than you are wont to go. Any sciolist may skim along the surface of things, sacred or profane, (like murky grease upon the water that hasn't weight enough in itself to sink any deeper,) leaving a trail of sneers and scoffs behind; but *sciolism* and *Christianity* are antagonistic—the latter including those who are not only capable of being adepts in literature, the arts, and sciences, but also of being conversant with "the deep things of God;" while the former truly represents the mental and moral philosophy of infidels and infidelity. True "honesty and goodness" in the far-reaching, all-embracing Scriptural sense, was never possessed by an infidel.

Speaking again of *honesty*, he says, "On that rock I stand!" But however "honest" he may think himself as to meeting the just demands that his neighbor and the world have upon him, "will a man," we again ask, "rob God?" Yet he has robbed Him of the love, and worship, and money, and service that are His due. And what for? Ambition, notoriety, the praise of man, worldly pleasure, money. And still he talks of his "honesty!" He must first be honest with God, and faithful, and honest, and true to his Saviour, or instead of standing upon the "rock," he will find that the Rock stands upon him! And whom it thus falls upon, in the figurative language of Scripture "it will grind to powder;" and a pretty figure of standing he will make then, will he not? He likes, however, to talk of honesty and justice; and, supposing the one to be "absolute" and the other "inexorable," he seems to think, poor man, that he is living up to the mark as to the one, and that he shall be fully prepared, when the time comes, to answer the demands of the other! And in case God's thoughts prove to be different from his thoughts in this particular, "then I will walk up," he says, "like a man, and say I was mistaken." Will you, indeed? Perhaps, however, as one of those who are "bound hand and foot" you will not then find yourself to be in the best of walking trim, Mr. Ingersoll! Perhaps, also, under the searching eye of the judge, piercing you through and through, you will feel more like wishing that the foundation upon which your feet rest, of whatever nature that may be, would

open, that you might even sink again into the bottomless abyss of woe, out of His sight! You would, I think, at that awful moment, be quite as likely to feel like calling upon "the rocks and mountains," if there were any near at hand, to fall upon you and "hide you from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath" will then have come, and who among the scoffing, blasphemous infidels "shall then be able to stand?" Or, it may be, like the terribly agitated conscience-stricken *Altimont*, when, in view of what he had been, and the influence that he had exerted for evil through his infidel principles upon others, feeling that their blood was already being required at his hands, he exclaimed: "O! thou blasphemed yet indulgent Lord God! Hell itself is a refuge, if it hide me from thy frown!"

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CHAPTER XVII.

Ingersoll's References to "Orthodox Religion."

"It gives me," says Mr. Ingersoll, "immense pleasure to say to this audience that orthodox religion is dying out of the civilized world." O. p. 1. The man that so thinks and speaks, we reply, to use an expression of his own, must be troubled with two diseases—softening of the brain and ossification of the heart. "There are," he says, "intellectual diseases as well as physical—there are pestilences and plagues of the mind." This is true; and were we to go in search of an illustration, we should call on Col. Robert G. Ingersoll.

"Orthodox religion" as to its saving essentials, and the Christian or New Testament religion are one. Parts of "orthodoxy" may mingle with other systems of religion, or of doctrinal superstition, as, for example, the Roman Catholic; but this does not constitute them the true Christian religion. So, that, to say that "Orthodoxy" as to the essentials, the saving doctrinal essentials of religion "is dying out," simply means that the Christian religion is dying out, than which nothing is more unfounded and false.

"When an old religion dies," he adds, "a better one is born. When we find out that an assertion is a falsehood a shining truth takes its place, and we need not fear the destruction of the false. We now depend, not upon the believer in ancient falsehoods, but on the discoverer of facts—on the demon-

strator of truths." p. 2. A religion that is of God, Ingersoll, as is the Christian religion, however "old" it may be, never "dies." It is as immutable as God Himself, and as lasting as the immortal mind. And what "truth," pray, by way of undermining the religion of the Bible—the Christianity of the ages—has infidelity discovered and demonstrated to be the "shining truth" which should "take its place?" I have carefully looked through your lectures, and I do not find such a truth demonstrated, nor anything approaching even a rational attempt at such. If daring, impious, and blasphemous expression, bold and empty assertion, pompous declamation, shallow insinuation, hasty and unfounded conclusions, inconsiderate assumptions, and glaring misrepresentations, together constitute what may be understood to be an infidel "demonstration," then your books throughout are certainly entitled to be credited with a very fair share of such "demonstrations."

Mr. Ingersoll thinks, however, that our "orthodox religion," which is destined to conquer the world, "will be driven to the wilds of Africa!" We might inform him, however, as he does not appear to be aware of the fact, that it has already gone there, and also without being "driven." The modern apostle Taylor, with his noble band of holy assistants, is now engaged in carrying this hated but disenthralling "orthodoxy" into "the wilds of Africa!" with as much life, and spirit, and zeal, and devotion—not to speak of pure, unselfish disinterestedness, self-sacrifice, and godlike charity—as Ingersoll exhibits in carrying his much loved but infamous infidel "orthodoxy" into the different parts of the United States, and elsewhere, and by and through which he would have not only the citizens of his own country, but the whole world hopelessly and fatally enthralled if he could! But the kingdoms of this world are destined to become by voluntary submission "the kingdoms of our Lord and of His Christ." Nor can Ingersoll, with all the combined forces of earth, backed by all the diabolical legions of darkness, to which they are allied, prevent in the least its full and complete accomplishment, according to the import of the prediction, when the set time for its fulfillment shall have come. The kingdom of God, my friend, the infallible One tells us, is like "leaven" which is put in meal; and hence it will go on leavening and increasing its proportions in the world until the leaven of Divine power and purpose in reference to it is spent. And "the Word of the Lord" will thus "run, have free course, and be glorified," in spite of the opposition of "unreasonable and wicked men," of whom the apostle speaks, "who have not faith." (2 Thess.

3 : 1, 2.) Those constituting the infidel ranks of the enemy, we may add, are even now only like a few paltry, hair-brained skirmishers, running hither and thither trying to harass and annoy the great Christian army which, in immovable phalanx joined, is steadily moving onward, and daily and ceaselessly progressing towards the complete subjugation of the race, the Christian conquest of the world.

As to its practical design, it is, as opposed to the principles and works of infidelity, to convert liars into men of truth; thieves and rogues into honest men; drunkards into sober men; in a word, licentious, immoral, and bad men, into virtuous, godly, and good men. In this respect the principles of infidelity and of Christianity are diametrically opposed; and hence, so also are Christians and infidels. Even the infidel Hume acknowledged and said that "disbelief in futurity loosens in a great measure the ties of morality, and may be supposed for that reason to be pernicious to the peace of civil society." He acknowledged also to Dr. Gregory, that he would rather have his wife or daughter a Christian than an infidel. And one day when D'Alembert and Condorcet were dining with Voltaire and proposed to converse on "Atheism," Voltaire stopped them at once. "Wait," said he, "till my servants have withdrawn, I do not wish to have my throat cut to-night." "Servants" trained to be Atheists would have no moral scruple about "cutting throats" when, for any special reason it might suit their purpose to do so.

Who are they that oppose the Bible and Christianity? Certainly not good men; for good men would not oppose goodness; nor would virtuous men oppose virtue; nor sober men sobriety. All its opposers, therefore, must be men of corrupt hearts and morally depraved minds. A book, moreover, containing such a system of religion as is that of Christianity; that is an enemy to all vice, and a friend to all virtue; that inculcates the highest degrees of practical holiness, and prohibits and reprobates all indulgence in immorality and unholiness of life, whether it relate to thought, word, or deed, cannot have had an evil origin. Hence it has been well said, that "the Bible must have been written either by good men or by bad men; but bad men *would not* have written it, and good men *could not* have written it, if it were false." A truer statement than this, I affirm, was never made; and the man that does not acknowledge it thereby proves the truth of what the Scriptures say about the depravity of human nature, and the deceitfulness and wickedness of the natural heart. To this point, infidel, we hold you—impaled upon either horn

of the dilemma, you are fastened to the truth of Christianity: A *bad* man would not write a book condemning his every thought word and deed as sinful, because of his innate and voluntary estrangement from God, and sentence himself and the rest of mankind to eternal perdition therefor; and a *good* man could not write a book full of lies, and then publish it to the world and tell them it was all true, and that nothing was to be added to or taken from it by the direct command of God Himself. Besides, even if in either case such a preposterous thing were possible, the imposture could and would have been immediately detected and exposed. But so far from this, or anything like this, being the case, even its enemies and those who wrote against the "innovation," or the "new religion," as they regarded it, said not a word expressive of its being a forgery, nor a single word calling into question the credibility of the sacred writings, which they opposed because they condemned their lives and sought to overthrow the false religions of which they were adherents.

While it is most absurd to suppose that God would create such an order of rational intelligences as we are, and not place us under moral law and reveal to us a knowledge of His will concerning us; in the absence of such revelation, human nature, depraved as it now is and has been since the fall could not possibly conceive such a system of religion as is that of a Christian, nor hence produce such a book as the Bible that embodies it, comprising, as it does, all those infinitely momentous and far-reaching concerns which are made the subject of Divine revelation! Does Ingersoll, or any other man in the possession of his senses, think it really possible for any one or more of the human family to have had either a capability of conceiving, or an inclination to conceive, devise, unfold, and make known to their fellowmen a scheme of redemption and salvation, such as is unfolded and presented to mankind through the Scriptures? It could never have entered any mortal man's mind to do so. If there were no revelation from God, he couid have known absolutely nothing about his fall from the favor of God through transgression; nor even that such a thing as transgression was possible, there being no law within his knowledge to transgress, nor any God requiring, by express revelation and command, any sort of obedience, worship, or service. The traditionary notions of the Heathen as to the existence of a God requiring worship, &c., are all traceable to revelations and communications from God Himself, as made to Adam and subsequent progenitors of the human race. Without a communi-

cation or revelation direct from Heaven and God Himself, man could never have conceived, because he would never have had any reason or ground for conceiving, that he was himself anything else than simply the highest order of animal intelligences to be found upon the earth ; and he could not but think that his sole business on the earth, like the rest of the animal creation, was to eat, drink, live out his day, give place to another generation, and be no more. No man in a purely natural state, left to himself without a revelation or communication in some way and form from God, could come to any other conclusion than this ; and he could conceive of no other destiny than this. And this is just the state to which the infidel "natural man" wants to get, and to which he would bring us all ! But however much his *sin* inclines him to this wish, (and it is nothing else that does it,) he cannot do it. The simple fact of there having been a revelation from God—from Adam onward, through patriarch, prophet, and apostle—has constituted man a responsible being, and given universal direction to human thought and the whole history of mankind in this respect ; and he cannot, in consequence, as he would have done had he not received it, live and die an unaccountable being.

I appeal then for a verdict touching this question of Christianity and the Bible (from God or from man ?) to every man who has what Ingersoll calls a "thinker." He monopolizes for *infidels* the exclusive right to this distinguished endowment ; but meekly disputing the modest monopoly, I appeal to men in general as having also a legal right and title to this piece of brain furniture, whether the ground taken by the Christian as to the Christianity and religion of the Bible, is not, all the circumstances and all the arguments, historical, experimental, &c., considered, the only feasable, the only sensible, the only rational one that can be taken ; and whether that taken by the infidel is not, to all intends and purposes, diametrically the reverse of this.

The Gospel of the "orthodox faith," allow me to add, which is the foundation of the Christian religion, and which, sir, you affect to despise, is nothing less than the power of God unto Salvation to every one that believeth." And, more than this, it brings "good tidings of great joy which," we are told, "shall be to all people" who receive it. Moreover, the apostle Paul says, "This grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world ; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ ; Who gave

Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." And this it is that accounts for men's rejection of the Christian religion—it is too pure, and its requirements are too holy to suit their depraved tastes, habits, and inclinations. This "Gospel of Christ" is, moreover, we are told, the power of God and the wisdom of God," and is destined to effect a complete triumph over all His enemies; insomuch that a time, however far it may be in the distant future, is coming, when "the earth shall be filled with the knowledge of the glory of God as the waters cover the deep."

As a matter of fact, Christianity, as we gather from reliable statistics, was never so widespread among the nations, and probably never, on the whole, had such a hold upon the hearts and minds of the people, as it has to-day. Ingersoll, however, appears to doubt this, and asks, "How long is it since you converted a Chinaman?" For a reply, I would suggest that he consult the records of the various denominations of Christians now at work in China, and among that people wherever found. And these records, remember, are not infidel but Christian, and may therefore be relied on. Within the past few years, a grand work has been going on in China, as in other foreign fields, in the way of Christianizing and converting the heathen. The Christianization of the world, both at home and abroad, is going on and prospering at the present time as never before. Nor do present progress and present figures represent future possibilities. Did you never read of a nation being, in the distant future "born" or converted "in a day?" Is this quite beyond the power or possibilities of Omnipotence, do you think? A nation may be as easily added to the Church and religion of Christ in a day, as was the Chieftain, with his entire tribe, of whom we read some time ago; and as were the 3,000 souls of whom we read in the Acts of the Apostles—quite as easily when the time for it has fully come, when the nation is fully ripe for it, and when Omnipotence sets about the doing of it.

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CHAPTER XVIII.

Hell and Future Punishment.

Ingersoll says, that according to the teaching "of the New Testament God is to wreak His revenge forever and ever. It was reserved for one who said, 'Love your enemies,' to tear asunder the veil between time and eternity

and fix the horrified gaze of man upon the gulfs of eternal fire." But he adds, "I do not worship a 'Son' who threatens eternal pain." O. 19, 20. Ingersoll admits this to be the doctrine taught in the New Testament, and thereby relieves me of the onus of Scriptural proof. He also here admits that the doctrine of eternal pain was taught by "the Son of God." And who, may we ask, could possibly be a better exponent or teacher of this or any other doctrine than He? Who more likely to know, or better qualified in every respect to enunciate and unfold to the world a doctrine of Divine truth having an especial reference to the eternal and unseen world than He? Christ Himself, as the Scripturally declared Son of God and Creator of all things, made and prepared for the reception of the wicked this place called "Hell;" and hence He knows where it is, what it is, and all about it. And no one of whom we read in Scripture, I think it will be readily conceded, has said more awful things about it than He has: and further, that no one among them was better able, or more reliably qualified "to tear asunder the veil between time and eternity," and unfold to our view "the gulfs of eternal fire," than He.

But in reference to this doctrine of "eternal pain" on which, Ingersoll, you are wont to wax rather warm at times, as to either the justice or the injustice of it, neither you nor I are competent judges. The ignorant culprit at the bar is not supposed to be, and not likely to be the best, nor in any sense of the word a disinterested and unbiassed judge as to the demerit of his crimes. The "reason" of the culprit cannot be regarded as a standard of right, or a reliable guide in the matter. Moreover, no two of them standing condemned at the Bar, and questioned as to what they think they deserve to suffer for the same crime would give the same answer. One would say this, another that; one, only so much; the other, that less or more should pay the penalty; each according to his particular temper and way of looking at things; but each and all would be sure to give sentence below the just standard of desert. Hence the necessity of a higher and more reliable tribunal than the "reason" of the criminal. One thing, however, in relation to this matter, our reason may determine, and that is, that if there were two eternities, and ordinary mortals might justly be sentenced to suffer through one, Col. Ingersoll, the defiant blasphemer, bane of his countrymen, and moral murderer alike of friend and foe, would certainly deserve to endure the sufferings and penalty of both.

Speaking of future punishment, Mr. Ingersoll says: "The thing I wish to

do in this world is to put out the fires of hell; and I will keep on as long as there is one little red coal left in the bottomless pit," O. 40. A big undertaking, truly, to extinguish the unextinguishable, and quench the unquenchable! It will probably require more water, my friend, than you will be able to find in the "pit," when you get there! The rich man couldn't find enough in it even to cool his parched tongue! But "Orthodoxy," he goes on to say, "cannot afford to put out the fires of hell." Well the plain fact of the matter is, its adherents cannot afford to quench their God-given rationality. As believers in the truth of the Holy Scriptures, common-sense readers cannot afford to so belittle their intellect, and so stultify or completely shackle their reasoning powers as to entertain for a moment, after carefully reading them, that the doctrine, is not plainly, unequivocally, and positively taught therein.

"I want you to know," Mr. Ingersoll adds, (40, O.) "that according to this creed (the 'new' Congregational creed,) the men who fought in 1812, and gave to the United States the freedom of the seas, have nearly all been damned." If this is the conclusion at which you are obliged to arrive, after candidly judging them as to character and comparing them with the requirements of the Scriptural creed of Holiness and truth, it is certainly a sad reflection upon their moral condition and character; but remember, if this is really the case with them, it was also as certainly their own fault, since God's election of men to salvation compasses "Whosoever will," and "reprobates" those only who "will not." "Whosoever will come, may come," Christ says: but to the rejecters, He says: "Ye will not come unto Me that ye might have life." But you are here, allow me to add, reflecting as usual upon the Bible description of the Divine character and His judicial dealings with His creatures; and for which, being yourself a criminal at the bar, you are not legally competent.

But not to here intrude, as *you* are wont to do, upon the function of the unerring and supreme Judge, by whom alone the question of eternal justice as connected with eternal punishment can be decided—whatever the nature of hell may be, and it will certainly be horrible enough; and whatever its duration may be, and it will certainly be long enough—if at a railway crossing the sign-board says, "Look out for the train!" and a fellow comes along, looks at the board, then looks up and down the line, and because the train is not within sight resolves to heed neither the danger nor the warning, sits down upon the track, takes his drink of liquor, gets "fuddled," throws himself across the track

for a "snooze," and remains there until he finds himself thrown by the cowcatcher into eternity, whose fault would it be? The fault of the railway track? No. Of those who built it? No. Of the sign-board that warned him of danger? No. Then the blame must rest wholly with himself, however calamitous the result of his rash act. And if thrown by the cowcatcher not only into eternity but into hell, whatever the pain there to be endured, and whatever the duration of the suffering, whether "age-lasting" or eternal, the blame in like manner rests wholly with himself. The fault is not in the place "prepared," which was primarily prepared not for his reception, not that, justice or no justice, he might be crushed under the car-wheels of God's wrath, but "for the devil and his angels"—nor is the fault with the Being that built or prepared it, because He prepared it for a just and righteous purpose—and not with the sign-board of His Word, because this expressly tells him of this hell of fire and of torment, and faithfully warns him of the danger of traveling *on the road of sin* that leads to it. It matters not then what the pain, what the torment to be endured, or how long it is to be continued, whether "forever," to use the Scripture word for it, or for any period less than what is generally understood by "forever," it is his own fault; he madly rushes into it *heedless of warning;* and it therefore *serves him right!* The man that in a state of ordinary sanity commits suicide, or attempts to do so, deserves to suffer for doing it—at any rate, so says the law of our land which imprisons a man or a woman for attempting it. We may pity the rash, mad act of the voluntary suicide who poisons or otherwise vitiates and checks the normal flow of the vital current, but we cannot say that he does not deserve all the pain and agony, be it long or short, that the predetermined and self-willed, and law-forbidden act entails.

And if those who enter that world of woe, being "filthy and unholy," remain "filthy and unholy still;" and if they still go on *sinning* against God and blaspheming His holy name, as the Scriptures tell us they will when subjected to the penal judgments of the Almighty, our reason tells us that "inexorable justice" must demand that they also *go on suffering* the penal consequences of their continued sin. Take warning then, my friend! Infinite holiness is not to be trifled with; nor may infinite power be despised; nor infinite justice be measured by finite human reason; nor creature guilt contracted against an infinitely holy, good, and righteous Being, be comprehended and measured by finite human conception. I advise you therefore to repent, come to Christ, and with deep heart relentings confess the enormity of your

guilt, and seek until you obtain forgiveness and cleansing; and thus get into the lifeboat that takes all passengers who enter it, and do not jump out again, safely to the other side of the "great gulf." This *Lifeboat*, you probably do not need to be informed, takes us along the River of Life until it reaches the evergreen shore and haven of repose, where the saints eternally dwell! But the other, the *Deathboat*, conveys infidels, and all who are not in the Lifeboat, down the dark river of Death, until they reach the lake of unquenchable fire, where, as you will find, the wicked have their portion!

Ingersoll has a curiosity to know where this place is. He will probably find that out to his cost before very long. But he professes to have found it out already; for he tells us on page six of his "Orthodoxy," that it is located "*under this earth.*" I suppose he means "under" the surface of the earth, towards the centre, where the lakes of fire, molten brimstone, and other burning, seething, smoking, terrific horrors are said to be. "There," he says, "is where the devils live; where a pit was dug for all unbelievers, and for men who have brains." I do not know where he could have got this information from, except it be from Rev. 9: 1–3, which would certainly be a better proof text for his purpose than most of his Scripture citations in proof of his many absurd positions. Or he may have got it from a story that was published in England in the time of Charles II., a copy of which I happen to have in my possession, and which for the novelty and remarkable singularity of the thing I will here give the reader. It was published under the title of "An account of Mr. Booty; extracted from Captain Spink's Journal, and from the Records of the King's Bench":—

"Tuesday, May 12, we anchored in Mansat Road with Captain Barnaby, Captain Bristow, and Captain Brewer. About six o'clock we all weighed anchor and sailed for the island of Lusara. Friday 15, about two o'clock, we saw the island, and about seven came to an anchor in about twelve fathom water. Saturday 16, we (the Captains) with Mr. Ball, merchant of Wentworth, went on shore, in order to shoot curlews on Mount Stromboli. Half an hour and fourteen minutes after three, we called our men to us, when all, to our great surprise, saw two men running with amazing swiftness, and Captain Barnaby cried out, 'Lord bless me! the foremost man is Mr Booty, my next neighbor in London.' He was in gray clothes with cloth buttons. He that ran after him was in black. They both ran straight into the burning mountain, and at that instant there was such a noise it made us all tremble. Captain

Barnaby said, 'I do not doubt, but it is old Booty running into hell;" and as soon as we came on board, he desired us to mark the time, and write it down in our journals, which we did.

We returned to Gravesend, October 6. Captain Barnaby then went for the rest, to congratulate them on their safe arrival. After some discourse Captain Barnaby's wife said, 'I can tell you some news: old Booty is dead.' He answered, 'That we all know; for we saw him run into hell.' Mrs. Barnaby related this to an acquaintance in London; and she informed Mrs. Booty of it. On this Mrs. Booty arrested Captain Barnaby in an action of a thousand pounds. It came to a trial in the court of King's Bench. The four Captains, Mr. Ball, and all the men made oath that they saw him run very swiftly and leap into the burning mountain; that he had on a gray coat with cloth buttons, (which was brought into the court, and exactly answered the description;) and that they all set it down just then in their journals, which were also produced in court and answered the time when he died to two minutes, as appeared from the sexton of the parish, and several others who were with him at his death. In summing up the evidence, the Lord Chief Justice said, 'Two or three may be mistaken; but we cannot suppose above thirty were.' So the cause was given for the defendant, against the widow."

The supposed "man in black" that followed Mr. Booty, was probably the master of Mr. Ingersoll, who will one day follow, driving him on before him to a crater of the same "pit that was dug," he says, "for men who have brains."

As far back as history reaches, we find that from some cause and for some reason pain has been in our world, and that it has been here as an everywhere existing and indestructible thing. And so also, we are told by One who knows, that in another world this same indestructible thing maintains a constant and an uninterrupted sway, and will so long as that world exists, and in a manner and to an extent infinitely more potent for evil, and lasting as to duration than in this. To keep men from going to that world of pain is the work of Christianity. To induce men to go to it is the work of infidelity. To tell men that it exists and of the anguish and suffering that are to be endured in it by all those who, through sin, go to it, is the Divine mission of Christianity. To throw the veil of darkness and deception over the eyes of men, by telling them that there is no such world, and that pain there is not as here an ever existing reality, is the Satanic mission of Infidelity. And Ingersoll is, by his own

showing, one of its most faithful and devoted ministers!

He says again: "I have concluded that I will never deliver a lecture in which I will not attack the doctrine of eternal pain." Well, my friend, sensible men might perhaps be induced to join you in this crusade against eternal punishment and pain, if there were any use in it, if there were any sense in it. But to them you are just like a madman attacking and frantically beating the air, and threatening by such means to drive it all from the earth! He may in his madness attack, furiously strike at it, and thus try to beat the air away; but it is and will continue all around him still. You cannot *see* hell, nor can you see the air; but they exist nevertheless, and the one no less certainly than the other; and equally mad therefore is the attempt to get rid of either. Deny your own existence if you will, (as some of your "wise" brethren have done,) and thus fight madly against your own being and consciousness; for in this you will have only an insignificant, finite unit to contend with. But do not attempt to fight against God, and His truth, and futurity, and heaven, and hell, or any of those places and things that He has created and placed wholly beyond your reach and control as a military Colonel on the earth; otherwise, having in such case the Infinite to grapple with, you will be sure to be worsted in the conflict, and be ignominiously and eternally humiliated. And painful humiliation, whether here or there, now or then, you will admit, is not just exactly what infidel humor or conceit likes best to feed upon.

We might say also in reference to this future punishment, that it is all the same as to the literalness of the penal and painful effects, whether the fires of perdition be as literal as the fire which the devil and his emissaries employed to burn the martyrs; or as the fire which heats and burns the fever-stricken sufferer; or the liquid fire which produces spontaneous ignition and combustion in the animal frame; or the alcoholic fires of burning thirst from the deprivation of the accustomed stimulant; or the flame-lit brain and fiery frenzy resulting from the maddening hopelessness of unutterable despair; or the burning fires of ceaseless alarm and mental agony arising from the merciless presence of the old fiery serpent and his legion of tormenters; or from the fires of mutual human and satanic hate prompting to deeds of hellish darkness which produce feelings of the utmost consternation, agony, horror, and woe—all or any one of these (something more than "figures" of which are realized even in this probationary life,) may judicially be made to constitute a hell of torment from which the stoutest heart might well shrink back appalled! No

wonder that we sometimes hear or read of the dying sinner giving utterance to shrieks and moans of terror and dismay, when, as he is about to pass into the invisible world, he sees a fiery fiend approaching his bedside to drag his soul away to the hell of torment that is now opened up to his spiritual and terrified view! Ah! my friend, the views of the dying are *real!* and terrors are real! and the agony and sufferings of mind and body resulting therefrom are real! and if such a sight is enough to make even the stoutest heart quail as he approaches the door of death and the entrance of his cavernous abode, what will not his sufferings be when he finds himself literally incarcerated within the dark domain, and brought into horrified and actual contact with the burning elements of eternal judgment?

But Ingersoll means to "die game," no doubt, as the dying man in New York, who called himself his follower, said *he* would, when, having himself fallen in the struggle, he discharged a couple of shots from his revolver at the body of his antagonist!—These are among thy dark deeds and doings, O, infidelity, sin!—But Ingersoll will endeavor to die as "game" as his "followers," no doubt. That is to say, he will be *game* for the arrows of Divine Justice to shoot at, and a target for the fiery darts and fierce sword thrusts of his friend Apollyon! But why so as to the latter? Why thus treat an old friend? Why because, first, it is his nature to do so; and, secondly, because he will be commissioned by a higher power to do it; and he cannot help himself, if he would, but *must* there do the bidding of the higher Power to the full extent of his commission, in seeing that the punishment threatened and merited is there duly inflicted— himself perhaps, at the same time, the greatest sufferer of all! By the established laws of the dark dominion no former friendships can be recognized. There is, moreover, reason to believe, that in that world of malignant, rebellious, suffering spirits, there will be quarrels and spiritual conflicts truly appalling, accompanied by feelings of the most bitter malignity and universal hate! And there, like the dark midnight encounter of the army of the Midianites, (Judges 7 : 22); or that of Moab and Ammon, (2 Chron. 20 : 23,) every man's sword of torment will be turned in horrible enmity and blind uncontrollable infatuation against every other—accompanied doubtless by bitterest curses, and with lamentations and woes unutterable! Would any of my readers like to accompany Mr. Ingersoll to this place of his choice, rather than to the place where God, and the good, and the holy angels are? Then be it known unto you all, that he is at present an agent in commis-

sion, canvassing for volunteers, and extends to all a cordial invitation. We thus advertise him and his agency, free of charge, that the general public may be apprised of the character of his agency, and of the special inducements held out to the acceptance of all such as may be enamored with the prospective associations of the place, and will with him consent, during their short sojourn in this world of probation, to be sealed with the black mark of the Beast!

But Ingersoll intends to "die game," whether any of his followers, as miserably deluded as himself, do or not! Yes, and he will die "game," no doubt—as game as a game cock dies when confronted by a fox or a wolf! and as to the punishment that is to follow, he says: "I despise it, I defy it!" 22 S. Think of a crawling worm looking up at the foot that is just coming down upon it, and saying, "I despise you, I defy you!" Think of a croaking frog looking into the alligator's mouth, or his cousin toad at the serpent's fangs, and saying, "I despise you, I defy you!" Think of a chicken clutched by the talons of an eagle, looking into his eye and saying, "I despise you, I defy you!" Think of these things, I say, and you will then have before your mind's eye a picture of the despicable infatuation of the creature who goes by the name of Colonel Robert G. Ingersoll. Think again of a man tortured with gout; agonized with the gravel; gashed and scalped with the tomahawk; cut to pieces with the sword; his bones and joints torn asunder on the rack; or his flesh frizzled or fried over burning coals upon a gridiron—and in face of one and all saying, "I despise it, I defy it!" and you will have an idea of the "game" that this plucky Colonel intends to carry into eternity with him, and of the placid composure with which he intends to look Hell's flame in the face, and the plucky manner in which he intends as a Colonel in the United States army to address himself to it!

Such a speech coming from a mouse in a cat's mouth would be wisdom compared to its supreme folly as coming from the mouth of a creature that goes by the name of "man," as he is about to enter the fiery regions of burning torment and unquenchable woe! The teeth of Hell's mouth, however, will be quite strong enough to hold him everlastingly in its grip, will prove to be much sharper and more painful to him than he has now any adequate conception of, and will, I apprehend, be much more likely to extort from him the cry, "I am tormented in this flame!" than prompt to the irrational, senseless boast, "I despise it, I defy it!"

As senseless and regardless of danger as the moth flitting around the flame of the burning lamp, so do, and will, some of these men flit around the burning pit of Hell, until, in a moment when perhaps they least expect it, like the brainless moth in the flame, they are drawn into the awful vortex of the burning lake to go no more out forever! Infatuated mortals to be thus heedless of endless torment, and dance your death dirge to eternal misery and woe! "When will ye be wise?" Never! in the case of some of you! No, Never!! "Though you were brayed among wheat with a pestal, yet would not your foolishness depart from you!"—so inherently blind and really all-controlling is the madness and folly of fools!

But notwithstanding Ingersoll's plucky defiance of all this, in his more calm and quiet moments, rather than suffer it, he is led to implore, "the angel of the resurrection," as upon page 44, O., to "let him sleep" an eternal sleep in the quiet grave! vain prayer! If he were to pray for something that is promised, and to the God that promised it, and which is therefore obtainable, there would be an indication of his being actuated by some degree of common sense. Where this is wholly wanting, however, I suppose it cannot be exercised. "But there is no world," he adds, "in which every human being will not have the eternal opportunity of doing right." *You* say so; but God says the contrary. "As the tree falls, so it lies." "As death leaves us, so judgment will find us;" and as judgment finds us, so sentence irrevocable will be passed upon us, and so eternity will hold us—"He that is filthy will be filthy still; and he that is holy will be holy still; he that is unjust will be unjust still, and he that is righteous will be righteous still"—by the immutable and unerring decree of the Supreme Judge. (Rev. 22 : 11.) Death will soon stare you in the face, and the scorpion lash of an awakened conscience is near at hand. While yet an inhabitant of earth, the dying Altimont said; "Nothing less than an Almighty Being could inflict what I now feel!" And yet this was but the shadow, or faint prelude of what awaits the sinner in the world of woe!

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CHAPTER XIX.

A few Miscellaneous Quotations, chiefly from Ingersoll's "Interviews on Talmage."

When I had done with Tom Paine's "Age of Reason," I committed it to the flames, lest, if left unconsumed, it might influence for evil some whose

reason is not of the highest order. And when I have done with Ingersoll's equally misleading and mischievous productions, I shall do the same with them. A man who "would rather go to hell than to keep the company of a God" that has conditioned salvation on "faith," as he says in his "Review of his Reviewers," p. 2, is certainly not fit to write books for a civilized community, and for rational, accountable intelligences.

His enmity to the *Bible*, the Holy Revelation of God's will to men, as well as to its Divine Author, as displayed in his "Interviews on Talmage," is most diabolical. The Bible, next to Christ, is God's greatest gift to men; and what ye haters of Divine Truth, can you in your moral and spiritual blindness do without it? To attempt to cross the trackless ocean without a chart or compass, all will admit, would be an indication of inconsiderate rashness and daring bordering on insanity; but this were wisdom indeed as compared with the amazing folly of the man who, trusting to his own wisdom and claiming independency of thought and action; is traveling to the next world without Divine compass, chart, or guide!

But "what then, are we to do without the Bible?" Ingersoll himself asks; and he answers it with: "What became of the Jews who had a Bible. Their temple was destroyed and their city was taken. Let us be honest. Rome conquered the world, including the chosen people of God." If Rome that "conquered the world," conquered "the chosen people of God." it was because God delivered them into the hands of the "Roman Conqueror," as He had previously threatened them *for their sins*, and not because He could not have prevented it. To use your own words, "let us be honest." If the Jewish temple was destroyed, and their city taken, it was in fulfilment of prophecy, as any man of common honesty, candor, and discernment, may ascertain for himself by consulting Daniel 9; Matthew 24; Luke 21; and other parts of the Old and New Testaments. And as to Satan's spiritual conquest of the world, of which Ingersoll also speaks, it is a conquest not over God, but man, as a free moral agent, able to stand, but able also to fall. And, moreover, it is but temporary to all such as are willing to take Christ as the Captain of their salvation.

Ingersoll piques himself also on his "freedom" of thought, and babbles, if not learnedly, at least loquaciously, about "liberty," as being the cardinal virtue of his fraternity. Well, the devil preached identically the same doctrine to Eve—the doctrine of "liberty" unlimited by a Divine prohibition—and what

did she and her husband get by listening to him? And what will those poor dupes get who listen to and give heed to such preaching by him? Why identically the same kind of "liberty" that Adam and Eve got when they were "driven out of the garden," with the "liberty" never to enter it again; and with the additional "liberty" to thenceforward toil amid thorns and thistles for their daily bread! Also the further "liberty" to reflect, amid their sweat and toil, on what they had left behind them in the Garden, and were now no longer at liberty to regale themselves with! That sort of "liberty," and that alone, Ingersoll, is what you and your followers get from the doctrines which you preach, and for which you receive the people's money—a "liberty" to be turned out of, or rather, at present, kept out of your blood-bought inheritance! Satan was the means of securing such "liberty" to Adam and Eve; and you, and the like of you, as his agents, are going around securing it to some of their posterity! You *promise* them "liberty," while at the same time you are the slaves of corruption, and heirs prospective of perdition!

Mr. Ingersoll appears to think, as he tells Mr. Talmage, that he has "honest convictions" and the courage to express them, and talks as though no one inside of "Orthodoxy" has either. And no one, he seems to think, has any interest in free and untrammeled thought, and the freedom and courage to express their "honest convictions" except an infidel! Well, poor man, he is welcome to think so, if he pleases, and welcome to the vain gratification that such monopoly of freedom and courage seems to give him. I do not know, however, but that it is just possible a "free" man, and even a "courageous" man, might be found outside of the ranks of infidelity and within the ranks of "Orthodoxy," notwithstanding the gentleman's insinuations to the contrary. And I am not sure but they will be quite as "free" to think, and speak, and act, and be under the inspiration of quite as agreeable feelings, as will Mr. Ingersoll himself, when the time comes for the officers of eternal justice to seize and "bind him hand and foot" and cast him into the fiery lake! But allow me to tell you, sir, that we have all the freedom that we as Christians and rational beings desire, and are happy, and shall be eternally happy in the possession of it; and therefore we have no imaginable reason for envying you the "freedom" of your momentary boast. "He is the freeman whom the truth makes free, and all are slaves besides;" and that freedom you have not got, and if you continue the bondslave of sin and Satan that you now are, you will never know what true freedom is.

"Alienation from God, as they call it," Ingersoll says, "is simply a lack of intellect." Our opinion about the "intellect," however is, that there is usually intellect enough, even in infidels; but it is depraved. "Ought then," he says, "a god to take any credit to himself, for making depraved people?" They were not so made by God, we reply. God made our first parents "upright," but they corrupted themselves, in their freedom, by voluntary transgression; and all their descendents have come into the world by natural generation, and not by "creation" as you invariably put it. And the depravity that they inherit is on the principle that like begets like. And as to your question, "why not purify the fountain of all human life?" I would reply: why not have it thus purified in yourself, by yielding to the gracious strivings of the Spirit, humbling yourself, and seeking to be "born again," that the fountain of your own heart may be cleansed? For nothing is surer than that it stands much in need of it. But you do not want to be purified; you will not come to Christ; you reject the atonement for sin that He has made. You, with others, "love darkness rather than light, because your deeds are evil." "The whole heart is faint, and the whole head is sick." From head to foot the whole moral man is diseased, and there is only *one* cure for it, and only one Physician that knows how to prescribe for it. But most men prefer the disease to the process of cure, and quack nostrums to this Physician's infallible prescription; and Mr. Ingersoll is among the number. He will not have Christ to be his family Physician. Such indeed is his enmity to Him and the Father, that he would rather die and go to hell, he tells us again, and be there forever damned, than he would sustain any other relation to the great Supreme, if He is the God that the Bible represents Him to be. His words are: "God cannot send to eternal pain a man who has done something towards improving the condition of his fellow-man. If he can I had rather go to hell than to heaven and keep the company of such a God." He will doubtless get his choice; and God will perhaps somehow be able to dispense with his exalted society, and very distinguished and honorable "company" and services!

Ingersoll thinks, as expressed in his "Interviews" and elsewhere, that "the God manifest in the flesh" taught a different religion from that taught under the Old Testament dispensation. This, however, is not the case. An abrogation of the old legal ceremonials, and a variation in the outward formal mode of giving expression to the religion of the Old Testament, there certainly was at the introduction of the New; but the true, spiritual religion of the

Bible is one and the same from the beginning to the end; the fundamental principle of which, as given to Jew and Gentile under each dispensation is, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." But "the Being who wrote the Bible," he thinks, "knew nothing of human nature," because He commands men to *love* Him. If the command had run thus: "Thou shalt *hate* the Lord thy God with all thy heart," Ingersoll would have been in full sympathy with it, no doubt; and he would have been disposed to give Him credit for knowing at least something of the natural propensity of the infidel heart! Does not the following evince a knowledge of human nature, as well as of its hatred to, and hence inherent proneness to close its eyes to the evidences of Divine truth? "For the invisible things of God from the creation of the world are clearly seen, being understood by the things which are made, even His eternal power and Godhead; so that they are without excuse: because that when they knew God they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools * * * Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed forever * * * And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things," &c., "who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Romans 1. Does not this passage of Holy Writ disclose a knowledge of human nature? I think it does—a knowledge as deep as the depths of iniquity in the infidel heart. Does it not describe the inward state and outward working of the depraved human heart, to the very letter and life? And can you not, my friend, see something of yourself in this Scripture looking-glass? Does it not pierce even to the dividing asunder of the very joints and marrow of your infidelity, and prove itself to be "a discerner of the thoughts and intents" of your infidel heart? Unless I am greatly mistaken, it does.

That there is such a God of wisdom, power, and knowledge, as the Apostle refers to in the passage just quoted, "all nature cries aloud through all her works." And the single fact that the men whose hearts are therein disclosed

including infidels and profligates, of every description, are opposed to the pure precepts and doctrines of our holy religion, is certainly a very strong presumptive argument in its favor.

Mr. Ingersoll tells us that our Gospels contain contradictions and mistakes. "Interviews" p. 253. To which we reply: Contradiction is the work of man. "Scripture" cannot contradict itself; and if anyone thinks he has discovered a contradiction in the Bible, there must be a flaw somewhere, if not in the passage before him, then in his own understanding of it, and which, in the absence of explanatory circumstances, is by far the more likely of the two. Some things in the Scriptures, moreover, may to the carnal mind, as St. Peter says, be "hard to be understood;" and hence, as he further observes, some men, as infidels, for instance, "*wrest them*," making "contradictions" of them, &c., "to their own destruction."

You have yet to learn Mr. Ingersoll, it seems, that a variation is not a contradiction, and that it is no evidence of a "mistake" that one evangelist is silent about that of which another speaks. This however is the real basis of your silly remarks on the subject of "mistakes." If you had confined yourself to the one assertion, as found upon another page of your "Interviews," you yourself would have made fewer mistakes. You there say: "If there was in the original manuscript one mistake, then it was not inspired." True, but neither you nor any other man can prove that in the original manuscript there was a mistake; and therefore you have no right to "revolt" against "inspiration" on the ground of such supposed "mistakes," as you say, among other things, you do. Moreover, when you speak of the "mistakes" of Holy Scripture, it is yourself that is mistaken in the interpretation and the understanding of it; as, e. g., where you say, (p. 254.) "They do not agree even in the genealogy of Christ;" as though two pedigrees, traced back, one through the maternal and the other through the paternal line of descent, were a disagreement because the same names are not given in each! The names on the father's side, even though they sprang originally from the same stock, (as Mary and Joseph did,) must of course necessarily differ from those on the mother's. Two genealogies are given in the New Testament; one by Matthew on the reputed and legally recognized father's side, to remove from the minds of the Jews, to whom he wrote, any objection that might be raised to their receiving Christ as the Messiah on the ground that his "supposed" father was not of the family of David—pedigrees among the Jews being invariably deduced from

the ancestry of the father—and the other by Luke, which traces also his legal descent through Mary His mother. This is a reply also to your query, "Why did they not give Mary's genealogy instead of Joseph's?"—They gave both.

The inspiring spirit in revealing to his chosen instruments the truths to be made known, or in directing them in the choice of historical facts to be recorded, and the use they were each to make of them, made use of their natural capacities and varied mental constitutions; thus giving rise to the diversities of style, and thought, and modes of expression, which are everywhere apparent in the sacred writings. And as to their plenary inspiration, Christ promised them that after His ascension the Holy Ghost should be given to His apostles and evangelists to "guide them into all truth, and to bring all things to their remembrance, whatsoever He had said unto them." But the evangelists themselves, Ingersoll says, did not even "claim to have been inspired." Interviews, p. 337. But did they not claim to be the apostles of our Lord? And is it not recorded that the Spirit of inspiration was poured out upon them on the day of Pentecost? Does the fact, moreover, that the Jewish prophets and writers of the Old Testament did not in so many words assert their inspiration, prove or imply that they were not to be regarded as inspired men? Was not their style simply, "Hear ye the word of the Lord?" And does not this correspond with the style of the evangelists and the other writers of the New Testament in designating their writings, "The Word, the Testimony, and the Gospel of Christ and of God, the Record which God hath given of His Son," &c.? And if their style of address in this respect is the same, and the prophets of the Old Testament dispensation were declared by Christ and His apostles to be holy men of old who wrote and spoke "as they were moved by the Holy Ghost," and that, therefore, whatsoever was written by them concerning Christ, He said, must certainly be fulfilled—we may not from the absence, in so many words, of personal claims to inspiration on the part of the evangelists, exhibit, as Ingersoll, our lack of judgment in jumping to the conclusion that they were uninspired men, and that they did not claim to be divinely inspired. Paul did not thus directly assert his claim to inspiration, and yet he assures us that "all Scripture is given by inspiration of God." And that this general declaration in reference to inspiration includes himself and his writings, we may gather from the declaration of another apostle concerning him: "Even as our beloved brother, Paul, also according to the wisdom given unto him hath written unto you; as also in *all his epistles*, speaking in them

of these things; in which are some things hard to be understood, which they that are unlearned [in the school of Christ] and unstable wrest, as they do also the *other* Scriptures, unto their own destruction," (2 Pet. 3: 15, 16,) thus recognizing Paul's epistles as Holy Scripture.

We will now proceed to give the reader some more of *Ingersoll's* "mistakes," of which his books are full. On page 196 of his "Interviews," speaking of the book of Ecclesiastes, he says: "*There is not the slightest mention of god in it*, nor of any other state of existence!" And then in the very same connection, he flatly contradicts himself by saying: "All portions *in which God is mentioned*, are interpolations!" Now, Ingersoll, I suppose it will be allowed by his friends, was not a natural born idiot; but one would certainly think he was, in view of the fact that the name "God" is distinctly mentioned no less than forty times in that book. Now what will the reader say to that declaration of Bob's? Say, perhaps, that being a lawyer, and knowing the crime, with the penalty, of taking a false oath, he should be put into the box and be severely cross-questioned on the subject, both as to where he obtained his information in reference to the alleged "interpolations;" and, interpolations or no interpolations, as to the motive, moral or immoral, that prompted him to make that barefaced statement that "there is not *the slightest mention of God* in the book!"

We will now take a look for a moment at his logical reasons for objecting to the credibility of the story of "Jonah and the whale," which has been drawn into his discussion with Talmage. Among other reasons, equally good or bad, for his discrediting the story is the following: "Some people will think that it would have been just as easy for God to have pulled the gourd up as to prepare a worm to bite it." Well, as to His being equally able to do either, most people, we freely admit, will doubtless think so too; but, if sensible people, they will also think that to "prepare a worm" for the work, as the sacred record has it, was a much milder, more natural, and effective way of accomplishing the end aimed at, than would have been the sudden uprooting of the plant, on the roots and under the shade of which the prophet lay. And as to the whole story having "nothing to do with honesty, with mercy, or with morality," as Ingersoll says, (p. 104); passing by the question of honesty, which is in no way directly involved in the transaction, the man who can see no exhibition of "mercy" in the Divine offer of mercy to a wicked and transgressing people, and in the commission of a prophet to go and condition-

ally proclaim it to them is, no doubt, as to discernment, to say the least, a very worthy representative of the infidel school. And of the man who can see no "morality" in the Divine inculcation of lessons to the Ninevites by a procedure directly calculated and designed to teach it, the same may be said.

Another of Ingersoll's statements that will not be regarded of the most reliable character, he makes in connection with a query—p. 261. "Is it," he asks, "Scientific to say that Solomon made gold and silver at Jerusalem as plentiful as stones, when we know that there were kings in his day who could have thrown away the value of the whole of Palestine without missing the amount?" If not "scientifically," we reply, it is at least hyperbolically (a mode of expression common in the East,) and historically true, that Jerusalem under the reign of Solomon (to whom God said: "I will give thee riches, and wealth, and honor, such as none of the kings have had that have been before thee, neither shall there any after thee have the like," 2 Chron. 1 : 12,) was thus plentifully enriched with silver and gold. But is it, we in our turn may ask, either "scientifically" or historically true, that there were kings in Solomon's day who could have thrown away the value of the whole of Palestine, including Jerusalem with its enormous wealth of throne, temple and accessories of every description, "without missing the amount?" Even the utmost stretch of hyperbole would fail to sustain you in this position; and an unfounded assertion, made and given as a literal fact, you must be again reminded, Mr. Ingersoll, comes within the meaning and category of statements that are not true.

But again, speaking of "*moral truths*," Mr. Ingersoll says: "They were taught by hundreds, and thousands, and millions, before the garden of Eden was planted!" *Interviews*. p. 210. A pretty bold assertion, truly! but not too bold, or rash, or unfounded, it appears, for a historian and a statistician of Ingersoll's moral and mental calibre! He doesn't give us chapter and verse, with the name of the ancient authority from which he quotes; because it was drawn no doubt, from the same source as his information about the word "God" not being once mentioned in Ecclesiastes—from his *homemade* cyclopedia or book of reference, into which he has emptied the biggest part of his remarkable "thinker," and of which it must be chiefly made up—a book of reference in which are stored statistics, dates, events, &c., accommodated to every infidel requirement, and every time of need! Sorry to have to think so; but if we would reason at all on the subject, you know, we must, to be correct,

reason from the premises with which his writings furnish us.

He informs us upon page 190, that "one scale tells of the entire fish, or one bone of the complete animal." And so, we might inform him, that upon the same principle he here advances, an oft-repeated iniquity indexes the entire man. Tom Paine tells us that "ideas were wont to *bolt* into his mind of their own accord; and it is from them," he said, "that I have acquired *almost all the knowledge that I have!*" And it must, I think, have been from a similar process, under pressure of this invisible "bolting" agency, that the embryo conception of his most reliable statistics, must have been first "bolted" into and then out of Mr. Ingersoll!

Following in the wake of Tom Paine, this gentleman tells us also, that "the Bible tells us that God lengthened the day for the benefit of a gentleman named Joshua, in other words, that he stopped the rotary motion of the earth. Motion is changed into heat by stoppage, and the world turns with such velocity that its sudden stoppage would create a heat of intensity beyond the wildest flight of our imagination, and yet this impossible feat was performed that Joshua might have longer time to expend in slaying a handful of Amorites." *Review of his Reviewers*, p. 12. Cleverly put, no doubt, and shrewdly commented on! but you will perhaps pardon an "orthodox" believer who, you say, "dares not reason" for adding, that this *miracle*, or "impossible feat," as you are pleased to call it, might possibly, and even without going "beyond the wildest flight of imagination," be extended also to the checking or counteracting of the very great "heat of intensity" to which you, no doubt, very scientifically refer. But such talk, permit me to add, however well suited to a San Francisco audience of infidel gentlemen, is not calculated to heighten your reputation as a student of the nature and character of miracles, in the eyes of men possessed of their sober senses. "Miracles," you know, or should know, seldom stick for trifles. Nature, furthermore, you know, or at least should know, in all its varied phases and manifestations, however complicated, is always subject to the control of nature's God.

Speaking of the promised establishment of David's throne, Ingersoll queries: "Did God keep his promise?" To which we answer: God's promise was conditional—conditioned upon their faithful observance of His authoritative precepts and laws—and we therefore aver that God did keep, as he always has kept, His promise in exact accordance with the terms of the condition. Those precepts they failed to obey, and those laws they failed to keep; hence

God's faithfulness, and the justice of God's subsequent judiciary dealings with them. But he has not yet done with that people, nor with the promise made to David relative to his throne and kingdom, the Divinely contemplated meaning and intent of which, near and remote, is fully known only to Himself.

I would like to say just here to this Atheist, whose every argument is designed to prejudice the mind against a belief in the Divine existence, that I have an argument in five words for the existence of God that outweighs, immeasurably, all the atheistic arguments against it that ever were, or ever will be, manufactured in the brain of an infidel. It is this: *I am*, therefore *God is*. And no man upon the face of the earth, I will add, is ignorant enough to dispute it but the character described in verse 1 of Psalm 14.

On page 289 of his "Interviews," Ingersoll says: "The Jews to-day control the commerce of the world. They control the money of the world. It is for them to say whether nations shall or shall not go to war. They are the people of whom nations borrow money. To their offices kings come with their hats in their hands. Emperors beg them to discount their notes. Is all this a consequence of the wrath of God?" Such material prosperity, to the extent that it really exists, we reply, is not an evidence, as you seem to suppose, that "the wrath of God" has not been upon them in fulfilment of His predictions in reference to their dispersion among the nations, and their persecution by those nations; but it is rather an evidence that they are, in fulfilment of other prophecies, to return again to their own land, and carry with them the means of their becoming once more a God-honored and prosperous people. That "the wrath of God" has been upon them as a nation, in exact accordance with Scripture prediction, from the time of their dispersion, their history in every land and under every Government demonstrates.

On page 154, this unbeliever says: "I think a thousand times more of my parents than I do of Christ." And yet they taught him to exercise faith in Christ, and to believe in his most holy Word; also that there is no salvation possible for him without this faith. And hence, it may be further observed, this man is all the more responsible for his present imperviousness to the Divine evidences and influences leading to faith; because he was not so brought up. His father was a Christian minister, and therefore he was not cradled and nurtured in ignorant unbelief. His natural father according to the flesh taught him differently. And even his *foster father*, whose paternal laws in general he sincerely loves, silently chides him for his blind unbelief in the

Scriptures as a Divine revelation, by his own manifest faith in the words he quotes from its sacred pages—"It is written," he quotes, "He shall give His angels charge over thee to keep thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"—and also by his openness to rational conviction, if we may judge from the course he took, by yielding the several points in dispute on receiving from the Saviour's lips the further explanatory quotation, "It is written again," &c. Devils believe, but do not love the Scriptures: Ingersoll neither loves nor believes them! Which, then, is the worse or the more ignorant and blind of the two? Devils have knowledge enough to "believe and tremble." Ingersoll hasn't rationality enough to do either!

"That man," says this uncommonly discerning "orthodox" infidel, "is happiest who lives in accordance with the conditions of life;" and then he adds: "The time to be happy is now, and the place to be happy is here." *Interviews*, p. 21. In this, we may here observe by the way, Ingersoll doubtless quite agrees with the late "poet" Poe, relative to the end and aim of *poetry*—

> The poet's aim should be "pleasure," said Edgar Allan Poe;
> But his own living for this was simply living for woe.
> And whether giving it or receiving it were the object of his life;
> Pursuing it, he brought sorrow to both himself and his wife.
> But had "truth, God, and duty," been his specific aim,
> In his productions as a poet and other writings the same,
> Dissipation and other sins had not tarnished his name.
> A GAMBLER'S "bliss," whether in gaining or losing,
> Is not of the kind "wise poets" should be choosing.
> And "Delirium Tremens" being the disease that ended his course,
> What end for a pleasure-seeking poet could be worse?
> And so, recovering from delirium, this poet proclaims,
> "My best friend is the man who will blow out my brains"—
> Ten minutes pass, and his brain is at rest,
> But his soul is not saved, his spirit not bless'd;
> For whose aim is thus low, though he prate of the skies,
> As a "poet" he may live, but as a "castaway" dies.

Ingersoll's position relative to the time and "place to be happy" would be well and wisely taken, no doubt, if there were no hereafter—but that *if;* yes, there is an "if" very much in your way, Ingersoll. To you it may be an agnostic "if" expressive of doubt and uncertainty; but since it stands at least

a little in your way, it might be wise, or at least pertinent, to ask, "What are the true conditions of human life?" And we probably shall not be far astray if we answer it with, it requires something more and higher than infidelity to solve that problem. Having a relation, as it certainly does, to his entire being here *and hereafter*, those "conditions" in their entirety can, of course, only be ascertained through a Divine revelation. But in doubt as to man's immortality. "the time to be happy," you say, "is now, and the place to be happy, is here." But to live with this end in view alone, *is not* to live "in accordance with the conditions" of your being; and hence "reason" which you say is "the lamp of the mind," and "should be enthroned as king," is against you, and convicts you of consummate folly in thus narrowing down the "conditions of life," or of happy intelligent existence, to simply the present state of being. Sound "reason" dictates that we should have an eye to the whole of life, to the entire duration of our being, and not narrow down its necessary conditions to the mere infinitesimal fraction of our being, as you do, and to which you in your ignorance would confine others.

The questions, "What am I? whence came I? and to what destined?" have been answered through a Divine revelation, and the answer to them could not possibly have been obtained by creatures such as we are in any other way. Science on the subject is silent; and mere unaided "reason" also is, and must necessarily have remained forever *mute* upon the subject. Infidels, however, deny those revealed facts; and the reason is, they are utterly discordant with their moral feelings and desires; and hence it is not convenient for them to live in accordance with them. Nor is it the nature of their moral being to even allow others to live unmolested in accordance with such Divinely revealed facts. The unerring Word of inspiration tells us "they are of the earth earthy," and that they are inspired "from beneath;" and hence, precisely as blasting, mildew, etc., are the curse of the physical world, so infidels and infidelity are the curse of the moral world! And just as it is our interest to dread and, as far as possible, shun the one, so it is the interest of the intelligent moral world to dread and, as far as possible, counteract the dire advances of the other.

On page 21 S., Ingersoll says: "Christ was a *reformer* in his day." And he thinks, poor infatuated man, that he himself is a "reformer" in *his* day; that is to say, he is going through the world endeavoring to reform the subjects and followers of the great "Reformer" by persuading them to rise in rebellion

against him! Christ was a "Reformer," truly; but He contented Himself with self-denying efforts to reform the world *in accordance with* the teaching of the holy Book—the Book of God—and He had no fault to find with it. Not so Ingersoll, however.

In his "Review of his Reviewers," he further impiously talks of "*the Saint*" dying "in fear," and exclaiming, "My God, my God! why has Thou forsaken me?" not discerning that Christ by this exclamation was showing to a redeemed world that he was vicariously bearing its woe, and expiating its penalty for sin, and about which He had previously told His disciples, as being the Divine mission which brought Him into our world! From the *human* consciousness at that awful moment, the Deity in the person of the Father seems to have withdrawn Himself, had apparently forsaken Him, that He might consciously suffer the penal infliction and weight, in this respect, of the world's condemnation; thus placing Him, for a brief expiatory period, in the position of those who, in hell, are utterly and forever forsaken! It was the temporary "hiding of God's face" that extorted the cry; and it was for our sakes that His face was hidden, and the cry extorted. His triumphant resurrection and ascension, however, were the glorious sequel to this unparalleled tragedy, and were but the harbinger and first fruits of the ultimate triumph that awaits every dying saint. The apparent judicial "forsaking" of the world's Redeemer was but for a moment, Ingersoll; Yours, however, will be forever!—"These shall go away into *everlasting punishment*, but the righteous into life eternal!"

We will here give a comment in verse on the passage just quoted—Matt. 25 : 46.

Into "punishment ETERNAL" the wicked shall go,
Said the Saviour when speaking of their wickedness and woe,
And their just retribution.
And "into life," He said, "ETERNAL" the righteous "go away,"
Following the decision of the great judgment day,
And righteous distribution.

Thus if heaven is "eternal" then hell is the same,
As affirmed by the Saviour, and will ever remain—
Co-existent must be.
The comparison He made was, of DURATION and STATE,
And this settles forever man's existence and fate,
By omniscient decree.

Fain would we change the unchangeable decree ;
But Omniscience unerring, seeing farther than we,
Declares it must be.
The why and the wherefore to him is quite plain,
Though to us an enigma it forever remain—
GOD decrees it, you see.

Each state alike, implies continued existence ;
Joy or sorrow continued, with no possible resistence—
BEING immortal.
And if less than "everlasting," why thus the same word
To express future "punishment" and unending "reward"—
Each state by "ETERNAL ?"

Varying meaning sometimes may be given to a word,
But their duration was PARALLELED by our unerring Lord,
When describing the states.
And thus compared the duration, as well as the state,
They clearly express the unchanging fate
Which each soul awaits.

The God of the old Testament, Ingersoll further observes on page 87 of his *Interviews on Talmage*, "is unworthy of my worship. He commands only my detestation, my execration, and my passionate hatred." And "the God of the New Testament," he says, "is worse than the God of the Old!" How truly he fulfils the Scriptures—"haters of God ;" "at enmity with God," &c. But he further observes in his "*Review of his Reviewers*," p. 9: "If there is that kind of a God, I am sorry that I exist." And truly you have great reason to be "sorry," and you will have long reason to be sorry, my friend ! But why, then, do you not tremble before this terrible Jehovah, and cease to thus madly provoke His ire, as though you were greedy of a more terrible damnation than ordinary sin can secure to you? And the more so as your dubious "*If*" shows that even to your own mind this great all-seeing, all-powerful One at least may exist.

Ingersoll frequently takes the position in reference to the existence of God and a superintending providence, that he "doesn't know," which, of course, simply leaves him in doubt and uncertainty about it. But how it is that a rational being, professing to be the subject of such uncertainty, dares blaspheme the God of Creation, the Bible, and Providence, saying that He is "worse than the devil," &c., because He has judged and visited the wicked with tem-

poral death here, and provided a hell for them according to desert hereafter, and in various ways and by a variety of horrible expressions, as applied to the Deity, virtually daring Him to do His worst with Him—passes my comprehension. One would think that his rationality (if he has any,) would lead him to reason thus: "If an infinite Being, all-seeing, omnipresent, and omnipotent, does exist as the Creator, Lawgiver, Redeemer, and Judge of this world, what have I to expect from Him by the course I am pursuing? What vengeance am I not necessarily provoking by the course I am taking, and the abusive words and hard speeches I am uttering against His Divine Majesty—why dare I do it? What madness leads me to it—to thus dare Him to His face to place His iron hoof of omnipotent vengeance upon me? Why should I thus provoke the seven-fold ire of omnipotent wrath, when *I*, my own individual self, all that there is of me, if He really exists, there is a moral certainty, shall, as the consequence, be doomed to excruciating anguish and unutterable woe, meted out to me in intensified form proportioned to the guilt which I am thus incurring? Why dare I do it, in view of even the bare possibility of it, arising as it necessarily does from this dread *uncertainty*?" I will tell you why, Ingersoll. You deny that there is any such thing as "devil-possession;" but you yourself, let me tell you, are a living demonstration that the doctrine is literally and unanswerably true. Human rationality, except it were possessed and controlled by this Scripturally described diabolical agency of the spirit world, could not possibly act in the spiritually insane and irrational manner that you are and have been doing. If Christ said to Peter, "Get thee behind Me Satan," because he let him into his heart, or allowed him to have the inspiring control of his mind for a moment, what would He not have to say to you? Do you think He would not class you with the "generation of vipers," and tell you that "you are of your father, the devil, and that his works therefore you do?" You may depend upon it He would, and among the very worst and vilest class of them. There are, moreover, different kinds as well as degrees of devil-possession, and hence the individual and outward manifestation of it varies.

I am well aware that you would fain shift the responsibility of your conduct and shoulder it upon God Himself, and that you try to take shelter under the assumption that you "*cannot believe and act as you like*," as you have ignorantly and unphilosophically said. You *do* invariably "believe and act as you like." But neither can you, perhaps you think, keep, "as you like," from vilifying and abusing your Maker in the way that you are wont to do! But

liking to do it, and *not being able to keep from* doing it, Ingersoll, you are probably mathematician enough to know are two things, and that two entirely distinct things, such as "liking" and "doing," are not one and the same. You are also moralist enough, perhaps, to know that while one of these two things is wrong, the other is not right. Nor is it wise, or prudent, or other than sheer madness in you, in view of your interloped "if"—"if he exists"—to be guilty of such blasphemy! But whether you are mathematician and moralist enough to know and understand these self-evident truths or not, you will be righteously judged, condemned, and punished for the one, and ditto for the other; and who is he that shall be able to deliver you out of the Judge's hands, when He comes to reckon and deal with you for the enormous, I might say, all but infinite guilt of such crimes?

Notwithstanding the fact, however, that the enormity of your guilt is truly appalling, and that it is daily and hourly crying to Heaven for vengeance upon the daring sinner that has contracted it, you will whimper and whine—as in your *Review of your Reviewers*—"What have I said? what is my office?" &c.—"Said?" why you have said enough and done enough through that one little soul of yours—too polluted, it would appear, for even the rays of the Sun of Righteousness to dispel its moral gloom, and too morally contracted for the admission of even the smallest particle of the expansive and pure love of God and man—you have, I say, said enough and done enough, through that one little narrow soul of yours, to pollute and righteously and eternally damn ten thousand such souls, if you had them! and you are as totally blind, morally and spiritually, as were the beggars by the way side physically, before Christ cured them, or you would know it!

"But what," you may ask, "have you to say in reply to what I have said in my 'Interviews on Talmage' about my being true to my manhood, and my honest convictions?" Well, all your talk about your "honest convictions," &c., allow me to tell you, is just so much twaddle or moonshine! you are deceived in the supposition that you have truly "honest convictions" on the subject, no less than in all the rest of which you are found guilty. Your convictions are not the "honest convictions" of rationality. The root of your disease, the only real trouble with you, and such as you, is your love of sin, and your hatred of God and holiness. Had you a will honestly on the side of candor and truth, your "honest convictions" would immediately run in the direction of God, His righteousness, His purity, and His revelation; and your

mental difficulties would soon all melt—like wax exposed to the heat of the sun—under the genial influence and felt power of faith and Divine love in the heart!

But instead of forever castigating, or making sport of him, as he thinks some of us Christians are too much inclined to do, Ingersoll suggests, that if we think he is going straight to perdition we should rather exercise ourselves religiously on his behalf, and "weep" over him more than we are wont to do. (R. of R. p. 9.) Well, the suggestion is certainly not a bad one; but coming from such an infidel as he is, it is certainly an inconsistent one. A man who is "not satisfied with the government of this world," because, among other things, there is too much "prayer" in it, (*Interviews*, p. 349,) cannot consistently ask a more frequent, solicitous, and prayerful weeping on his behalf. Some of us know, and know well, what it is to feel for and weep over those who were once hardened, impenitent sinners; and in the case and on the behalf of ordinary infidel sinners a man might weep and pray in hope, and with some measure of faith; but where would be the use, can you tell me, of weeping and praying on the behalf of a self-doomed reprobate, who is such by a foregone, deliberate purpose, and, so far as the human resolve can make it, by an unchangeable resolution? as in the case of the man who says that prayer is of no avail whatever, either for this world or the next, that there is no God to pray to, and if there is, being the God of the Bible, he is fully determined to never have anything to do with Him, nor "receive anything good from Him;" but chooses rather, by fixed and declared purpose, the service, and sovereignty, and home of Satan to that of his blessed Maker, Preserver, and Redeemer,—where, I say, would be the use of weeping or praying for the man or woman who thus commits an unpardonable sin? for if the impious resolution in the rejection of Christ and His offered grace is thus taken and persevered in for life, it is an unpardonable sin. It takes the appearance and form of a definite mental assent to a literal and absolute making over of the soul to the devil, with all the awful and eternal consequences associated therewith! And I tell you such a procedure tends mightily to the drying up of ones tears! It is useless weeping for the virtually dead and doomed, and we cannot weep for the devil. There is thus nothing left for us to do in such cases but to resist and oppose them, and, for the sake of others, do all we can to counteract their baneful influence in the world.

I may add, that I am truly sorry for you, Ingersoll, and sincerely pity

your case; but your unhallowed and contemptuous treatment of all that is sacred and holy; your shocking, unprovoked, and horrible blasphemies; your extraordinary and incomparable wickedness, (being the son of a minister, and living in a civilized and an enlightened age;) together with your base ingratitude to God as your Creator, Preserver, and Redeemer, as well as the bountiful Giver of your every earthly good--tend, I can assure you, very materially to weaken Christian sympathy, and seal and dry the fountain of tears which otherwise might be shed on your behalf, as they are wont to be on the behalf of others.

Mr. Ingersoll wonders, also, why his reviewers do not treat him fairly, and thinks that because he sometimes admits that there are *some* good things in the Bible and some good men in the Church, and then labors with all the energies and powers with which he is gifted to misrepresent and falsify the one and tear up the other, ruthlessly caring nothing for the most sacred convictions, feelings, and interests, temporal and eternal, of the one, nor what is done with or becomes of the other, provided it is tattered and torn in such a manner as no one would dare to treat, for example, the stereotyped work of Shakespeare, or any other book, being the property of another or of others, as the Bible is of the Church--thinks, I say, that because he thus acts he is treating us with mildness and with fairness, and that he is hence entitled to the same from us, whom, moreover, he does not fail to frequently belabor with his choicest epithets and even bitterest aspersions, by the wholesale!

No, my friend, you do not know what *fairness*, and *justice*, and *propriety*, and *right* are, if you think that in thus dealing with us and ours, you are dealing with us upon the principles involved in those qualities. You come to the Church and to those who have been nurtured and shepherded in it with the same end in view that Satan had in entering the Garden; and remembering the tremendous moral as well as physical results to mankind of that entrance, it is our interest, our wisdom, and our most sacred duty, to present to you a most vigorous front, resolutely resent your unhallowed entrance within our sacred enclosure, and thus endeavor, by all lawful means, to repulse your most sacrilegious assaults upon every thing sacred, both for time and eternity, which from time immemorial has been religiously associated with it!

No, Sir, "fearing neither God nor regarding man," you come to us in the spirit and with the credentials of the would-be "conquering hero" of the olden times, who comes to a town and demands surrender on the ostensible ground

that some of their usages and customs are, according to his mind, bad, and that unless they submit to his dictation for their removal he will turn the battering-rams, with shot and shell, and all his engines of destruction upon town and people! No, my friend, we will not yield to your judgment as to what would be fair dealing with the enemy under the circumstances. In such a case of actual besiegement, if the besieged could manage to place some valiant ones even in ambush, and who, whether from before or behind, could manage to tickle the ribs of the marauding and would-be "conquering hero" with grape or canister, we think they would be justified in doing it. And when they afterwards beheld him harmlessly weltering in his blood, we do not think that any one living within their sacred and rightful enclosure, would have any qualms of conscience in reference to the "unfairness" of their dealing with him! You are altogether "of the earth earthy," Ingersoll, so keep within your own burrow, and leave "the children of the kingdom" alone, or you will find that they will, as they are in duty bound to do, turn upon you and whip you soundly for your audacious temerity! So henceforth shut your mouth and hold your tongue, fold your paper and dry your pen; or be prepared to pay, unwhiningly, the penalty!—a penalty on your part as richly deserved, as it has been by us and others generously and unsparingly inflicted; a penalty, however, which, we would again, and perhaps for the last time, remind you, is but the prelude to the infinitely greater penalty that awaits you in the world of woe!

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CHAPTER XX.

Mohammedanism, as Compared with Christianity.

On page 5 O. Ingersoll says: "Mohammed wrested from the disciples of the Cross the fairest parts of Europe." Upon the same page, he speaks of "a trial battle between the Cross and the Crescent;" and his judgment, it appears, leads him professedly to the conclusion, that Mohammedanism, as one of the religions, in its past onward march of devastation, delusion, and conquest, compares more than favorably with the victories of the Cross. Well, let us see whether his "judgment" in this is not quite in keeping with its character as exhibited upon previous pages.

"The Battle" between the fanatical and deluded Crusaders and the

"Crescent," to which Ingersoll refers, was not between "the *Cross* and the Crescent." *Sword against sword*, as between Crusader and Moslem, is not the authoritative and distinguishing insignia of the Cross. Islamism could never have gained a footing at all worthy of the name, either in Europe or elsewhere, without the sword; while to Christianity conquest by the sword or other "carnal weapons" was forbidden by its Divine Founder. Yet between these, short-sighted Mr. Ingersoll has been pleased to institute a comparison, and in favor of Islamism; quite overlooking the fact of its affinity for and studied adaptability to ignorance and sensuality; also the barbarous and semi-barbarous character of the people who accepted it, and who still accept it as a system of religion every way adapted to their depraved natures.

To arrive at a just conception as to the successes achieved by the disciples of the Cross and those by the soldiers of the "Crescent," let us contemplate for a few moments the comparative advantages and disadvantages of the two founders, Christ and Mohammed, considered as *men*. Also the principles, teaching, and means of propagandism employed by each as adjusted to the circumstances, nature, propensities, and habits of the nations among whom their specific doctrines and duties were sought to be promulgated.

Christ when He began His mission, had the reputation of being the son of a poor carpenter, followed by a few ignorant fishermen. *Mohammed*, when he began his career as "prophet," through his family connections, his mercantile associations, and his union with a rich widow, had the advantage of equality with the wealthiest and most distinguished of the city of Mecca, in which he lived: and, through the aid of influential relations whose wealth and power were employed in maintaining his pretensions, succeeded in influencing a number of the notables of the city as his immediate followers. And while Christ, with His apostles, continued to the last to receive none but voluntary adherents through the influence of moral suasion; Mohammed enlisted the co-operation of princes and powerful generals to enforce submission, sustain his cause extend the sphere of his operations, and multiply the number of his adherents. Add to this, Christ, as a man, was holy and undefiled, rebuking by the spotlessness of His life and the holiness of His walk and conversation, the prevailing sins and impurities of those to whom He opened His mission, and whom He sought as adherents. While, on the other hand, Mohammed was a man of an entirely opposite character, indulging his passions, pandering to the excesses of the carnal nature, and encouraging it in his followers.

Hence, also, must be taken into account the diverse character of the teaching of the two founders. Christ told the people plainly and positively, that except they repent, be converted, and become radically and inherently new creatures, in and through their faith in Him as the Divinely appointed Saviour, as well as Teacher of the world, followed by the faithful doing of the will of God, as opposed to their own wills and their own daily doings, they should one and all perish in their sins and be eternally punished according to individual desert. Whereas Mohammedan articles of faith and requirement were artfully adapted to the depravity of human nature, and particularly to the customs and vices of the Eastern nations into which his imposture was introduced, and in which it has since flourished. And while Mohammed thus also held up to their prospective view a superabundance of carnal delights in the heavenly paradise, Christ's presentations to the people comprised nothing of the kind—nothing but what is and must eternally be associated with the holy, the spiritual, and the pure.

The disciples of the Cross, moreover, were exposed to every species of infamy, cruelty, persecution, and death; while the disciples of the sword were protected by its power, and in this respect, therefore, had nothing to fear. The Christians were persecuted alike by Jew and Pagan. The Jews, so long as they had power to do it, cursed the followers of Christ (the Roman Popes have copied them) three times a day in their Synagogues, scourged and stoned to death all that they could, and their rabbis would not suffer them to converse with Christians upon any occasion. While from the pagan idolators, who were opposed to Christians and their religion on account of the purity of their morality which exposed and condemned their abominable vices and lusts, they had nothing to look forward to but persecution and death, by fire, the rack, the sword, or the wild beasts of their amphitheatres.

See you not then, Ingersoll, and all men, that for a holy religion, such as the Christian, to succeed and make headway in the world under such wholly unpropitious circumstances, required nothing short of a miracle of transforming and energizing power exercised in its behalf? See you not also that for a carnal religion, such as the Mohammedan, not to succeed under such wholly favoring circumstances, and among such a people, would require nothing less than the intervention of a supernatural, almighty power specially exercised to prevent it? This, however, the Almighty, in His wisdom, has not seen fit to do, leaving them to their freedom and their choice of this new *ism*, which for those

barbarians was perhaps an improvement on the idolatrous paganism which it superseded.

We might further observe in connection with this subject, that the superstitious abominations, persecutions and cruelties of nominal Christianity in those dark ages of Mohammedan rise and progress, doubtless contributed largely also as a favoring factor towards the insurement of its success. And here we may interject by the way, that why the pure river of Christianity was allowed to stand still, or be hindered in its onward progress for so lengthened a period during those dark ages of its suffering existence, we no more know than why Adam and Eve were permitted to fall from their primeval purity and innocence. They were probably both based upon one and the same principle of Divine procedure, as connected with the free agency of man.

It should further be remembered that the Arabs, the Turks, the Persians, and all those who have faith in this Arab adventurer as a "prophet," are among the most ignorant of the civilized or semi-civilized people on earth; while the religion of Christ took its rise in, and has ever since continued to spread and extend over the most enlightened kingdoms of the world. But secretly employed in concerting their schemes for numerical and territorial aggrandizement, as Mohammed and his few early adherents were for years, overwhelmingly above and beyond all other arguments, the most conclusive and successful argument employed in the propagation of Islamism, was the sword. But we will not here further follow the "prophet" with his warrior generals and adventure-loving legions to whom he promised the highest degrees of eternal happiness (of the kind that best suited them) for their military services, because this would swell both chapter and book beyond prescribed limits.

Mohammed, published to the world many bold and startling declarations, such as, the Koran is a Divinely inspired book; that he "took a night journey to Jerusalem, thence to heaven, and was favored with commands, institutions, and permissions, direct from God Himself," &c.; but we have nothing, and the world never had anything to substantiate his statements, other than his own bare word! On the other hand, Christ also made assertions; but they were, at the same time, all backed up and confirmed by the omnipotence and Divine attestation of undisguised and indisputable miracle. Christ, moreover, could predict when and how His death was to take place, (not so the poisoned "prophet," Mohammed, however); also the miracle of his resurrection,

which is now matter of history. But the "false prophet" could neither substantiate his claims as a "prophet of God" by prophecy nor by miracle; and therefore every sensible Moslem, as well as all sensible men, ought to regard him as an impostor. Their *ism* lacks, and has always lacked, confirmatory miracle; and it needs no other evidence therefore of the non-Divinity and spurious character of its origin. No religion can be accepted as Divine that has never had anything of the openly supernatural to substantiate it. Coming to man by profession from God, and yet destitute of moral witnesses who are in possession of such attestative credentials as alone can convince man's judgment that it must certainly have come from God, it cannot be reasonably received as such. But this, which is wholly wanting in support of the Mohammedan religion, is, and always has been furnished by the Christianity of the New Testament, the religion of the Bible.

Mohammed, as we have said, did not profess to be endowed with the power of working miracles; but with the assistance of some of the more opulent of his immediate followers, he succeeded, it appears, in establishing a reputation for unimpeachable truthfulness; and hence the ready credence which was given to the statement that he made in reference to his having gone from Mecca to Jerusalem, and thence to heaven and back in one night, having been admitted to an audience with the Deity, and received several institutions immediately from Him, as he had previously (according to his own statement) from the ministry of Gabriel.

But while such carnal systems of religion require no miracle to ensure their existence and continued propagation among barbarous and semi-barbarous nations, it is far otherwise with the pure and holy religion of the Cross. Without a miracle, it must be obvious to the judgment of the candid that a religion of this nature could not have succeeded, as it has, in an ungodly world such as ours. It has been a miracle from the first, an ever-living one, to the truth of which the world is a living witness; for it is open to the eyes of every beholder. Its evidence is also cumulative. There is not a genuine accession to the Church, not an infidel individual, tribe, or nation reclaimed, not a soul truly converted and regenerated by the power of Divine grace, but adds to the already superabounding evidence of the miraculous character of the power of the Gospel.

That such conversions to God and accessions to the Church do not arise from *natural inclination* to the holy religion of the Bible, must be evident to every unprejudiced mind, from the notable fact that they include, at the time

of conversion, *persons of all ages, habits, and conditions*, and *every diversity of natural disposition and character*—very many, also, who have lived under all the varying circumstances of ignorance, poverty, and affliction, and to whom, in their natural state, Mr. Ingersoll has referred as being unjustly held accountable. Those who are thus saved under every condition and circumstance of life, are unanswerable witnesses in condemnation of those who, under like conditions and circumstances, remain unsaved.

The propagation of the true religion of Jesus has never, like that of the Moslem, required the help of the sword; it is wholly contrary to its benign spirit and teaching. Nor has its spread and spiritual acceptance ever been really effected by it; on the contrary, the sword, from the first, has done what it could against it. Simply the preaching of "Christ and Him Crucified" for the redemption of the world, as the foundation of all the other holy doctrines of the Gospel, has been the means, under God, through the ministration of the Spirit, of accomplishing what has hitherto been done towards the conversion of the world. Persecutions dire, heathen and even Christian, so called; men of wealth, dominion, and power; men transformed into bloodthirsty, merciless demons, have done their utmost to banish the holy religion from the earth, but they could not. Still it remains, and still it extends. Still, in obedience to their Head, the Ambassadors of the Cross go forth, and as they go preach the glad tidings of salvation through the blood and righteousness of "the Holy One and the just." Yea, and still as the Ambassadors of the Most High, sustained and led on by nothing less than the almighty energy of His eternal Spirit, will they continue to preach until the predicted time come when "the heathen shall be given unto Christ for His inheritance, and the uttermost parts of the earth for His possession;" and when "the earth shall be filled with the knowledge of the glory of God as the waters cover the deep." Resistless is its onward march, mighty is the truth, and it must prevail.

When we consider the religious struggles and bloody persecutions, internal and external, to which the Church (including both the true and the nominal) has been subjected, the mind is inevitably led to the conclusion that, as a counterpoise to these conflicting and sanguinary elements which have ever been associated with its history, there must from its original institution have existed in connection with it, a principle of Divine vitality and power, the omnipotence of which has alone preserved it from utter and everlasting extinction. No religion in the world ever has, or ever could have withstood such a com-

plication of opposing elements, or have passed through such a sifting, fiery ordeal as has the religion of the Cross, and live. But the fact that this holy religion has lived through it all, that the fires of persecution have but had the effect of purifying it from the worldly elements which were gathering around it, and that it is now making rapid and unparalleled conquests among the nations of the earth, bidding fair to become ere long the universal and only recognized religion in the world—demonstrates that it has God for its Author, the redemption of fallen humanity for its end, and a miracle of Providence and of Grace for its continued sustentation and success.

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CHAPTER XXI.

Infidels and Infidelity, (including the Unitarian and his Ism).

Were we to designate Ingersoll by the words which comprise a summary of his creed, we should say that he is by profession, as gathered from his books, a *Darwinian-Deistic-Atheistic-Knownothingarian!* "What's in a name?" is a question that has been significantly asked. Well, if this name, significantly representative, as it is, of Ingersoll's "faith," were printed in large letters upon his handbills as a prefix to his surname, it would at least open the eyes of the people to the fact that there is something, and something more than ordinary in *his* name! And if when conducted to the prison-house of hell, the name confronts him over the door of his cell, he will doubtless be led to think and *feel* so too!—a name the full significance and import of which it will take him a whole eternity in torment to decipher! Infidels differ as to their belief in, and acknowledgment of personal obligations to a personal God. Ingersoll's infidelity, however, even if he knew or believed God to exist, does not admit of *love* to Him; nor does he believe, he says, "that anybody ever did love God, because nobody ever knew anything about him." Because faithless Ingersoll, we reply, "never knew," is no reason why another should not know. You think you know some things that others do not know, and why should not others know what you do not? But they do "know," and they *do* "love God," and are quite as conscious of it as you are that you love your wife and children, if you have any. Just allow that other men's consciousness may be as good as your own; and then you will certainly think and speak of

these matters with more diffidence, and a little more reasonably than you now do.

Again, you say: The God of the Bible "commands us to love him, as though one could love upon command." We can love God, I reply, because "God is love;" and "because He first loved us," and reveals Himself and His love to us by His Spirit and through His Word. A lovable Being that is known to be such, Ingersoll, may be loved, whether you in your natural alienation, enmity, and ignorance, can understand the reason why or not. God's love takes the form of a yearning sympathy for us in our lost estate; and He has manifested and given practical expression to it by the gift of His Son for our redemption. And, recognizing the Divine influence and power of inherent, essential love brought consciously to bear upon the heart and mind, is it unnatural or impossible for one to love a Being that loves us? The command to love God, we affirm, is not only possible, but is most reasonable. It is virtually a command to contemplate God's character, and to look at it in its different phases and manifestations of wisdom, power, love, and goodness, until such contemplation beget and inspire in us a love to Him. It is reasonable and possible because we are not called upon to love an *unknown* God; but One who *is known* as revealed to us through His Word and His works. A Being in whom centres all excellency and perfection, and from whom all the excellencies and goodness known to man, and found in man, have come, may be loved by him. Exemplified moral beauty and goodness of character may be revered and loved in any intelligent object of contemplation with which man is brought into contact; and, believing, we can love God both for what He is in Himself and for what He is to us. Hence we may in reason, as well as with faith, pray.

Me by Thy good Spirit teach, depths of my inner being reach;
Make me to know Thee more and more, to heights of perfect knowledge soar;
Love of my every act, be Spring, my lyre to Thy sole glory sing;
And should I e'er in this go wrong, to those with "little love" belong,
Kindly then discount my bliss, till of pure love Thou hast the kiss—
Till love to God and love to man, guide every act, rule every plan,
And I, being full of God and love, am fitted for the realms above.

Father and Son are alike entitled to our love, and justly claim it from each and all of us for the part they have taken in our redemption. But you "cannot love a Son," you say, "who threatens eternal pain." If He threatens

it, He threatens it justly; and, taking His word for it, and giving Him credit for justice, righteousness, and truth, you *must* love Him or be damned, for He is not only *a* Son, but *the* Son; and not only *the* Son, but the Divine Son, co-equal with the Father—the essence and embodiment of Divinity itself, and through whose self-sacrificing love alone the vicarious work of our redemption was consummated. As Thomas, unrebuked, called Him, so is He—"Lord and God;" by whom also the worlds were created, and "without whom," we are told, "nothing was made that is made." We are told also, that

> Christ was greater than John who was "greater than a prophet,"
> As "greater than the house" is the Being who made it.
> And "GREATER THAN SOLOMON" was not uttered in boast—
> Christ was "greater than the temple" and all heaven's host.
> John was "a prophet of the Highest," and "more than a prophet."
> Yet "unworthy to stoop down and unloose Christ's shoe-latchet."
> Thus John was "forerunner," but Christ was his Lord,
> Divine Redeemer and Saviour, as said His own Word.

Hence, also, when Paul received his commission to preach the Gospel, he tells us he received it not from *man*—"I certify you that the Gospel which was preached of me *is not after man;* for *I neither received it of man*, neither was I taught it, but by *the revelation of Jesus Christ.*" Again He says, speaking of his appointment to the Apostleship: "Paul an Apostle, *not of men*, neither by *man*, but *by Jesus Christ* and God the Father." It thus follows that Jesus Christ who "is the beginning and the ending," the soul and substance of the Gospel, and "one with the Father," is God.

Ingersoll's "Saviour of the world," however, is simply a "reformer" of it. If he were not an atheist, he would make a good Unitarian; since the Unitarian belief is, to regard Christ as merely a human teacher and reformer, instrumentally effecting the reformation and salvation of men by inducing them to do the supposed will of God as taught by Himself—a notion, in view of what is written of Him, silly in the extreme. In this sense, all the prophets and all true teachers of religion are Saviours, and the apostles and all godly men who have died as martyrs for the truth must be regarded as having borne the world's sin "in their own bodies," "tasted death for every man," and "washed" all others "from their sins in their own blood;" and for whom they have thus, in the Unitarian sense, made an atonement. But while it is prophetically written that, because none other of sufficient merit

could be found, Christ's "own arm brought salvation, that He trod the wine-press of the Divine wrath *alone*, that *He* was wounded for our transgressions, and that *upon Him were laid the iniquities of us all*, (including prophets, apostles, and martyrs,) that with *His stripes* we might be healed;" and while the apostles declare that "by the righteousness of *One* the free gift came upon all men unto justification of life," that He *by Himself* purged our sins," and that "the blood of Jesus Christ God's *only* begotten *Son* cleanseth us from all sin," we shall be justified in regarding the Unitarian's—not to say Ingersoll's—saviour as a mere figment of their own mind's creation, made to usurp the place, Divine work, and prerogatives of Him whom alone the Scriptures declare to be "the Saviour of all men." When the Unitarian shall stand *Saviourless* at the bar of Christ's judgment, he will find to his eternal confusion, as taught by the inspired Word, that God, in Christ is jealous of His glory, and that His glory in this respect, as in all others, is not to be shared by another.

In this connection I might further remark, that the "Rev." Mr. Hawes of Jarvis Street Unitarian "Church," Toronto, in a sermon, as reported in the Globe of June 7, 1897, expresses the opinion, that "in the near future even conservative theologians will rise to do away with the figment of even partial inspiration, and look on the Bible as a purely human work." And this man is dubbed "*Rev'd*," and the association or assembly that he gathers around him, a "*church!*" It is as much so as were the assemblies that Tom Paine was wont to gather around him. Does not this man hereby demonstrate that he is as really an infidel as was the Deist Paine? Tom Paine did no more than reject the Divine inspiration of the Bible, and its consequent Divine authority; and what better, therefore, is Hawes than he, except perhaps he is not a drunkard, and otherwise profane? Paine professed to believe in the Unitarian's God; and they may therefore be regarded as belonging to identically the same school. Any organized body of men that denies the Divinity of Christ, the personality of the Holy Ghost, and the Divine inspiration of the Holy Scriptures, cannot be Christian in its organization, and is hence *without* the pale of the Christian Church.

But to return: "You cannot," Ingersoll's infidelity leads him to further observe, "commit a crime against any being that you cannot injure." (*Interviews*, p. 51.) To which we reply: Ingersoll being judge, it is no "crime" to violate law, especially if such law be enacted by the supreme, omniscient,

and universally authoritative Lawgiver! Mr. Ingersoll I understand is a lawyer, and we must therefore, of course defer to him in a matter of this kind—wonder they didn't make a judge of him, as he aspires to be judge even of God Himself—lost too many cases I suppose!

"But," you need not, he repeats to his infidel friends, "fear the anger of a God that you cannot injure." (13, S.) But you may, we reply, fear the anger of a God that you can disobey, and who can punish you for your disobedience. And if you do not fear Him here, let me tell you, you will have time enough to repent of your hardihood and boasted bravery hereafter; and no lack of opportunities then of bearing the dread consequences, as you say you will, "like a man!" If you find these things to be as Scripturally represented, you say, you will walk up to the judgment seat "like a man and say, I was mistaken." A fatal mistake, indeed, and a truly awful one! and, moreover, too late to rectify it then! There will be nothing left of your proud, righteous self then, but to thenceforth call into requisition your other plucky speech, as found in your "Orthodoxy," and written, I presume, while digestion was good and liver sound—"I will bear it like a man!"

We think it would be greatly to the interest of the infidel, we may here say to have neither wife nor child; for it must certainly greatly enhance his torment in perdition to think that he has been the means, through his teaching and influence, of drawing a tender, confiding wife, with his trusting, susceptible children, down to the regions of darkness with him! It ought to make every kindly and sensitive nature shudder at the bare thought of such a possible (but at the same time preventable) catastrophe!

Touching the question of Ingersoll's influence for evil, in glancing over a back number of one of my papers, I read the following of a man who was likely to die from the effects of a stabbing affray: "Being asked if he wanted a minister or priest, he replied, 'No, I want nobody. I don't believe in any religion, I am a follower of Bob Ingersoll'!" And poor "Bob Ingersoll," I fear, will be a "follower" of him to the region where there will be perpetual conflict and unceasing woe! and where, as the Scriptures put it, "men will desire to die, but death shall flee from them!"

"Recollect," Mr. Ingersoll further observes in speaking against Christianity "that everything except the demonstrated truth is liable to die." True, but "recollect," also, that in making this assertion you predict the inevitable doom of Infidelity. But he that now letteth will let until the time comes when that

which is "doomed" shall be "taken out of the way," and to its own place—which will be at the end of the world, if the wicked hearts of men do not admit of it before. It will continue, however, as long as there exists a "deceitful and desperately wicked heart" in which it takes its rise. When the last wicked heart becomes truth-loving, then infidelity will cease. The shallow small talk which some are wont to indulge in, about "the moral instincts of the skeptic crying out for God, immortality, and the life of righteousness," is all an antiscriptural, undiscerning, empty delusion.

This folly we take from the secular press,
Whose writers oft lead men astray;
Who, essaying to teach, as oft make a mess,
And lead men to go the wrong way.

Man's "instincts," depraved, lead away from his God.
As all Scripture and experience attest;
And that ALL are depraved who this earth have trod,
Is the verdict of Him who knows best—

Christ alone we except, who was spotless and pure,
Being Deity incarnate in form of a man,
Living, suffering, and dying, through love, to procure
Salvation for all who accept of it can.

Magazines "popular," and literature light,
May discard such tenets and think them all wrong
But such leaders of men are in ignorance quite,
And to the ransom'd and saved hence do not belong.

Their work is insidious, but none the less sure
To popularize error and lead men to sin;
To reject the salvation Christ died to procure.
And the "righteousness" He died to "bring in."

And such and such like "infidelity," Mr Ingersoll says, "is not dying—it is growing—it is increasing every day." O. 5. Well, more is the pity if it is, and more the accumulating weight of woe that awaits its abettors and promoters! But if infidelity is really increasing, so also is "pure and undefiled religion," and, it is to be hoped, at a much more rapid ratio. All who are outside of the Church, however, are not to be included within the numerical statistics of infidelity, as infidels are wont to do when boasting of their numerical strength. Thousands of such, I might say millions, are simply not yet

converted ; they give the assent of the mind to the truths of the Christian Religion, but they lack as yet the faith of the heart ; while millions more, although "children of darkness" and of sin, and will perhaps die such, are nevertheless not theoretical infidels—they are not quite as dark as Deists, nor as insane as Atheists. These infidel statisticians seem to think, that because they have all a common father, all being children of the wicked one, they have a right to include them all within the infidel statistics ! But as there are different divisions and sub-divisions in the Apollonian Kingdom ; so to take from the census of one division and apply them to another is a dishonest transaction, a nefarious embezzlement, a manifest fraud. But diminutive as may be the comparative proportions to which infidelity is thus reduced, it is certainly no less diminutive than for the credit of our intelligent humanity it ought to be.

The success of infidelity, so far as it has really succeeded in the world is due to the pliability of the material upon which it has to work, the natural bias that it has towards its principles, and affinity it has for its corruptions. It suits the "moral instincts" of the skeptically inclined who cry out for "no God, no heaven, no hell," &c.; and hence at the sound of infidel music, like the music-charmed serpents of the East, their unreclaimed degenerate nature dances for very joy ! It melts and spreads itself under the hot breath of the infidel-charmer like wax under the heat of the sun ! Such then is the material, Mr. Ingersoll, that you and the devil have to work upon ; and no marvel therefore, that first you yourself and then your predisposed followers are so free to lend a listening ear to and fall prostrate before the music of Perdition's wily charmer—a charmer which, like the fabled Syren of Morocco's coast, embraces but to betray, and charms but to destroy !

Since hearing of this Col. Robert G. Ingersoll, and the zeal he has for infidel "truth," (which, as we have said in another work, is but a *synonym* for Satanic *lies*,) we have been thinking the matter very seriously over, and have been endeavoring to solve the mystery, how it is that any man endowed with rationality could take the stand against Christianity that this man has taken. If, as we have said, he were to wail in secret over his invincible, accursed, and apparently hopeless unbelief, and thus do all he could to avoid infecting others with the contagion, he would be acting the part of a man—a man that had some humanity about him, and some concern for the welfare of his fellowmen. And even if his lampooning, divested of its blasphemies, were directed against the *corruptions* of Christianity, there would have been some indications of

sanity about the man. But, no! although professedly human, his inspiration does not take him in that direction! And the only key to the solution of this mystery, as developed in the doings of this phenomenon of human kind, so far as we can learn, is to be found in the possession of Apollyon, who came to our world on a similar mission to that which these itinerating infidels now have in it. What the character of this man's mission in the world is, we have endeavored in the preceding pages to unfold. He, himself, however, cannot bring forth the fruits that he would, because, in the country in which he lives, he is surrounded and fettered by Christian influence. But were his principles allowed free license to work out their legitimate issues, fruit infernal, atrocities diabolical, and misery unceasing as widespread as the world, would be the inevitable result. In illustration and confirmation of this statement, we need only refer the reader to the development and temporary reign of infidel principles which issued in the French revolution. *Ingersoll* says, "Voltaire abolished torture in France!" (71, S.) Did he? Then what about the inhuman tortures of the infidel revolution in France, of which he was a principle cause. Those holding the infidel rains of government during that brief "reign of terrors" in France, were among the most arbitrary, cruel, tyrannous; and intolerant creatures that ever undertook to sway a sceptre or rule a nation!

Infidelity whether weighed in the balances of national assemblies, or of individuals, has been invariably found to be "wanting" in every sense of the term—except in that of immorality, lawlessness, impious independency, blasphemy, and sins of the deepest die! A nation may weave principles into its constitution the carrying out of which would be its utter ruin. And were the Ingersolian principles of this infidel missionary interwoven with the constitution of his own or any other country, this would be the inevitable consequence. Let the evanescent reign of infidel principles, and the civil and social horrors consequent thereupon, in revolutionary France, be a beacon light to the world, in this respect, to all generations! As sure as God exists—and there is no more doubt of it than there is that *we* exist, or that the sun in the sky exists—but as sure as God exists, a continuation of such principles would reduce to both moral and material bankruptcy any nation under the sun. It would moreover, be a retrograde movement in the direction of ignorant, lawless heathendom, barbaric night, and the murderous rule of might!

Upon page 1 of his "Orthodoxy," Mr. Ingersoll has given us his idea of the Christian's religion. We have already given in part our idea of his; and

the following may be accepted as the remainder: Infidelity, then, is nothing but a huge lie, an unmitigated evil, the offspring of depraved hearts, and utterly destitute of a redeeming feature. It gives hope to none! From the cradle to the grave it mantles the moral and intellectual being of man with the shadow of death! It gives to its victims an uneasy, ominous, and painful dread of approaching judgment! and it finally plunges them into a gulf of unutterable woe, and of hopeless, inextinguishable despair! Did space permit, illustrations of its terrible work among all classes and conditions of men, both for the life that now is and for that which is to come, might be given from the experiences of the living, the dying, and the dead, the world over. Its evil doings, in view of the eternity of consequences, it is not possible to exaggerate! It is the *syren* of freedom; it first bewitches its votaries with deceitful notions of liberty, and then fetters and destroys them! Like its near relation Popery, it lays its embargo on the Book of Life; and like Popery also, commits it to the flames! Aye, and even outstripping the "mother of abominations," its votaries in their "freedom," would doubtless commit them *all* to the flames if they could, and would put a premium upon the discovery and capture of the last remnant of them, as they would upon the head of a wolf! They would like to see it utterly destroyed, because their father is judged by it, and they themselves are judged by it; and the sight of the old Book containing the record that stands against them troubles them, makes them exceedingly uneasy, as well it might! They would like to "away with it;" and if it had feeling, they would doubtless like to "crucify" it, as their fore-fathers crucified its Author. Such is the hatred, the native enmity they have both to Him and it!

Infidelity petrifies the heart; sears and deadens the conscience; and stultifies, corrupts, debases, damns, and destroys in thousands of instances the moral nature of man—even the relics of it which had survived the fall! Such is its province, and such the specific work in which every zealous advocate of its principles is engaged! The virus of the serpent drops with every word from their lips, and enters the vitals of every willing listener, producing, first demoralization, and, in numerous instances, a concatenation of moral and physical diseases; and then the "eternal death" of which they are the ominous and certain harbingers! Such, then, is infidelity! and these are thy doings O, Lucifer, demon of infidel darkness! through thine infidel agents who, at thy bidding, scatter fire-brands, destruction, and death, in all lands, and among

all people! Flaming evangelists! worthy sons of Lucifer and of darkness are they all!

The itinerant, rollicking, lecturing infidel, may with propriety be compared to a rattlesnake. He goes about making a great rattle and noise; but the rattle is but the harbinger of the sting and poison that accompany and follow it! Beware of them, therefore, and do not be charmed out of your senses by their glittering body stripes, and the fiery redness of their glowing tongue! You who have read the Scriptures are of course aware that it is a serpent tongue! You know that like begets like, and that the tongue of the old Serpent appearing in his offspring partakes of its venomous character, and seeks to produce like deadly effects upon all who come within its range! I would advise you, therefore, especially you who are yet young and tender, to keep always at a safe distance from its destroying influence. Thank God, however, that we find in His blessed Word relative to the destructive doings of such, the passage, "Insomuch that, *if it were possible*, they would deceive even the very elect;" for this implies that the deception and ruin of at least those who are already God's children, by these missionary monsters, is not possible. Like she or he bears, they may go around hunting up their own "cubs;" but at the children of God who do not belong to them, they can only grin and growl! Thank God for this assurance. As to them, they are simply like an old roaring but caged lion, looking out through the bars upon the people with fiery eyes, and saying with muttering growl, "O! what I would do with you—*if I could*! Some of those poor captive-led, unreclaimed children of nature, may seem to be sincere enough at times; but the lion roaming through the forest roaring for his prey, is none the less a roaring, devouring lion because he thinks it right to do so.

The most morally amiable and respectable infidel that ever lived, is but a blighting, withering curse to the world, to his family, and to all those with whom he associates; and even more so than the more openly profane, morally depraved, and characterless infidel. He is all the more banefully influential for evil throughout the circle in which he moves, because of his reputed respectability. If all who indulged in the intoxicating cup were invariably beastly drunkards, their example would not be so likely to be followed by the young who as yet are uncontaminated by the social custom. And if all infidels were incarnate devils, the infidelity that made them so would not be so likely to find favor in the eyes of those still uninitiated in the secret workings and corrupt principles of the soul-damning system!

Wicked men, we may further observe, have just as much to do with the making of infidelity, as infidelity has with the making of them what they are. The system is well adapted to such, and they are specially interested in its principles and organization as a permanent institution. Infidels and the spirits of perdition, are thus in league to sustain and perpetuate an institution for the manufacture of all the moral material that they can procure, into creatures who shall first consent to bow down to and worship "the god of this world," and then, in receipt of their wages for so doing, go to be fuel for the eternal burnings in his fiery domain forever! He accepts of none but volunteers, as he is not permitted a press-gang. But as volunteers may be found among men for anything; so he seems to have little difficulty in procuring material from among men for the manufacture, in considerable quantities, of that truth-hating, sin-loving, God-defying thing, whose distinctive and distinguishing name, as a moral intelligence, is *Infidel!*

From all which it appears, that lecturing infidels are nothing more nor less than national pests! blighted and blighting revolutionary scourges! moral and spiritual assassins! traveling Upas trees of moral death and destruction! bearing around with them seedling plants of the same virulently poisonous kind, to be planted in the virgin soil of unreclaimed nature, and which, whenever and wherever nourished and matured, invariably bring forth death and woe eternal to the recipient! Men of reason and judgment, "ye shall know them by their fruits!" Mark well their goings to and fro in the earth; look upon them askance as moral monsters; and shun them as you would a deadly plague, a pestilential miasma, a walking leper, or an approaching simoon!

As the brave soldier passes the civilian and leaves him untouched, saying he has no quarrel with him, but presses on with eager haste in pursuit of the "red-coats" of the enemy; so we would avoid personal conflict with the comparatively innocent and harmless skeptic, while we would be found in hot pursuit of those lecturing vampires who are the professional leaders of the unfortunate, undiscerning dupes who, as cattle to the slaughter and sheep to the shambles, are thus blindly led and madly urged on to inevitable destruction. They are, in fine, festering plague-spots upon the fair face of an otherwise hopefully redeemed and prospectively regenerated world! We could wish, therefore, that the God of all grace would either speedily have mercy upon them, and, if possible, bring them to an experimental "knowledge of the truth as it is in Jesus," or else with the thunderbolt of His power and the lightening

of His wrath sweep them from the face of the earth, and thus send them by summary judgment to "their own place," that the moral blight of their pestilential presence and influence might no longer be a curse to communities and the world! The infamous haters of God and His truth thus avenged, hell would have its own; heaven's host would approve of the transfer; the holy and the good, the virtuous and the wise of earth's inhabitants would breathe more freely; and the moral universe, so far as cognizant of the just retribution, would throughout God's illimitable dominions, be jubilant! The devil, however, in the wisdom of God, is permitted to live, and so must they. An infinitely wise and long-suffering forbearance, such as characterizes God's dealings with men, can only be exercised by an infinite Being. We may therefore meekly submit to the unfoldings and orderings of His providence, cheerfully and confidently acquiesce in the wisdom of the Divine administration, and quietly wait the dispensations of His justice and mercy, until at the final arbitrament of His righteous government, just reward and punishment shall be dealt out to every man according as his works shall be.

Christianity and the truth of Holy Scripture, as we have seen, are grounded upon the granate of incontrovertible facts. Eighteen hundred years and more has the religion of the Gospel survived the storm of conflict with sin and Satan; and 1800 more will it survive it, if the world should continue in existence so long. It is destined to be as widespread as the world's circumference, and as lasting as its existence. And then, transplanted in all its essential principles to a higher and a healthier sphere, it is destined to survive the wreck of worlds and parallel the existence of God.

CHAPTER XXII.

Ingersoll's "Last Poem," and Ingersoll in Memoriam.

As Ingersoll has suddenly and unexpectedly passed away before the whole of this work has gone through the press, we will here transcribe and insert a few stanzes expressive of his unchanged agnostic belief, as contained in "the last poem which he wrote before his death;" followed by a criticism in verse of the sentiments his poem contains. They are these:

"We will not willingly be fooled
By fables nursed;
Our hearts by earnest thoughts are schooled
To bear the worst.
And we stand erect and dare
All things, all facts, that really are.

"We have no master on the land—
No King in air;
Without a miracle we stand,
Without a prayer.

"We do not bow before a guess,
A vague unknown;
A senseless force we do not bless
In solemn tone.
When evil comes we do not curse,
Or thank because it is no worse.

"When cyclones rend—when lightning blights,
'Tis nought but fate;
There is no God of wrath who smites
In heartless hate,
Behind the things that injure man
There is no purpose, thought, or plan.

"We do not pray, or weep, or wail;
We have no dread,
No fear to pass beyond the veil
That hides the dead.
And yet we question, dream and guess;
But knowledge we do not possess."

* * * *

So write those who "dream and guess,"
But who "knowledge do not possess,"
Nor wish a God

Allseeing, searching, holy, just,
Before whose bar appear all must
  Who earth have trod.

They prayer and Providence discard,
The Christian's hope, his sure reward;
  But thankless prove.
A "senseless force" they "will not bless,"
Have ought but creature happiness—
  No God to love!

Their only "paradise" is here;
The bliss of heaven they will not share,
  Nor join its song!
Than earthly love they ask no higher,
Nor dread the threatened penal fire—
  Their courage strong!

Their Providence is "fate," no "thought or plan"
Brings good or ill to mortal man;
  Blind chance does all—
Man's being gave, his history makes,
Controls all that's occurred in States
  Since Adam's fall!

To "phantoms" they are "deaf and blind,"
To phantom "chance" though much inclined—
  Agnostic gents!
THEIR world is this; "the world to come"
Chance never yet revealed to one,
  Agnostic thinks!

They "will not willingly be fooled"
By him by whom such men are schooled
  In errors ways.
But "captive led," they "darkness love,"
Have nought of "wisdom from above"—
  So end their days!

Yet do they "dream, and guess," and doubt,
And wonder what "Fate" brings about
  At time of death—
But dare to live a faithless life,
With God and truth in constant strife;
  As Scripture saith.

The "very worst" that man can bear,
Is not too much for such to "dare,"
By Satan taught.
"All things, all facts, that really are,"
These men are trained to stand before—
Through "earnest thought !!"

So said the man whose course has run,
Whose future life has just begun—
Probation ended !
Beyond recall his doom is seal'd ;
His sentence cannot be repeal'd,
Or life-work mended !

"A miracle" has never been,
(For such this man had never seen,)
To frustrate law.
An island in the Arctic zone,
Or fossil beast encased in stone,
He never saw ;

And, therefore, such do not exist,
Such reasoners must all insist—
To ism true !
Such are Agnostic REASONERS - but then
We need only say, "AGNOSTIC men,"
And that will do.

That others "saw," and records left,
Is nought to them, of truth bereft—
And judgment too !
From historic "facts" a choice they make,
And such as don't their fancy take
Keep out of view !

"Without a miracle, without a prayer,"
Suits the Agnostic everywhere—
Not one alone.
But miracle and prayer combined
Suits all those of humankind
To "wisdom" prone.

"Leads death to light? WE CANNOT SAY,"
Explains to us his "WILL NOT PRAY"—
Famed Ingersoll.

"Light," comes from God, and "wisdom" too;
But, if from HIM, "it will not do"—
'Tis Darkness all!

"We seek the truth, we love the light,"
He said, as any darkling might,
In league with "Fate."
"And so we love and hope and dream
That in death's sky there is a gleam—
We hope and wait."

We wish and HOPE a life to come,
He said who slights God's only Son—
Hence surely lost—
"We hope," he said, "but do not know"
What lies beyond—it puzzles so
The tempest tost.

To "hope" for that which WOE must bring
To all who can't salvation sing
Through Jesus' blood,
Allies with those whose unbelief
Brought pain and woe and hopeless grief
At time of flood.

Without a chart, without a guide
To lead them o'er life's ocean tide,
E'en they would "hope!"
Hope that death's "door" may lead to "light,"
Which their sin, shuts from their sight
Who for it grope!

Who talks of "hope," or talks of "light,"
Dawning "beyond the silent night"
To bless ALL men,
Talks twaddle, such as skeptics write,
And ignorance as deep-dyed quite
As ever came from pen!

Such "hope" was never heaven-born;
THEIR light is lurid, hope forlorn—
ALL HOPE IS LOST
To all but those who heaven gain,
And who henceforth will know no pain,
When bar is cross'd.

No God, no hell, no heaven; YET HOPE,
Is madness with which none may cope
Save infidels.
But such are found upon our sphere,
Madly flaunting everywhere
Their principles!

And such was Ingersoll, 'mong the rest,
Who did while here his "level best"
To kill the truth!
He talked of hope, of light, of love,
But said such came not from above—
TEACH MEN, forsooth!

Thus prating of "light," he was inwardly dark,
As are all who, like him, keep out of the "Ark,"
Not heeding God's "call."
At "preachers of righteousness" like Noah of old,
This infidel scoffed, as a 'deluvian bold—
THEY sacrificed all!

And, a brother of theirs, he copied their ways,
And continued to copy to the end of his days—
Growing bolder of late.
Then suddenly called to yield up his breath,
He sank like his brothers, in the Jordan of death;
Thus sharing their fate!

He now has the "light" he profess'd to want here—
A light that will engender eternal despair
In regions of woe!
Such was the "wisdom" this champion displayed;
Such is the destiny for himself he has made
In regions below!

In the "hope" of the Christian there is sense that is sound;
And for it he only has rational ground—
From NATURE AND GRACE.
And nature and God, IN HARMONY QUITE,
For saint and sinner will do what is right,
And give each his place.

But to HOPE a hereafter, as some infidels do,
Is a hope, we believe, confined to the few—
Some hope the reverse:

They fear its revealings, if such there should be,
Through the endless ages of futurity,
To those under the curse.

Thus their hope from the Christian's is a different thing,
Since nothing but hopelessness to them it must bring,
Through ages eternal!
While nature and God, in harmony, unite
To dispense to the "Saints" the blessings of light,
In regions supernal!

A writer in the *Cosmopolitan Magazine* referring to Ingersoll's agnosticism, backs him up in it by saying: "*After all no man knows. All men found their belief in a hereafter upon* HOPE." He should have said, "*All infidels* who are mad enough to do it;" not "*all men.*" No Christian, no Scripturally converted man, "founds his belief upon hope;" nor even any unregenerated man who is nevertheless not an infidel, and who founds his religious belief on the Scriptures. We will add that, be the complaisant critic the editor of a popular magazine or whomsoever he may be, a spurious charity itself tinged with skepticism, affords but an exceedingly poor mental qualification for analyzing infidel character and writings. If, however, Ingersoll had indulged in no worse forms of skeptical expression than are found in these verses his writings would not be so objectionable as they are.

Some men would be very indulgent of such gentlemen and ladies; and the panegyric that Ingersoll's infidel friends pour upon him—as in the New York Journal mis-named "*Truth*," for example—exceeds all bounds. You would think him an angel by their laudations, waiting only the wings to take him to heaven. He was everything good, and in nothing bad! and will, to use their own words, "ever remain one of the most magnificent figures of the Nineteenth Century!" There is One, however, that passes a different judgment upon him—"The word that I have spoken unto you, the same shall judge you in the last day." And by that same "word" he is now judged. He was, we might further observe, more indebted to his parents' *physiology* and *theology* for even the virtues that he did possess than he would perhaps be willing to give them credit for. They would have instilled into his young mind the true principles of righteousness, and trained him to walk in wisdom's ways; but they failed.

INGERSOLL

BEING NOW "NO MORE," WE APPEND ALSO THE FOLLOWING

IN MEMORIAM.

The *Globe* says: Ingersoll "was in good health up to the end;" and "was just about to re-enter the active practice of law, which for several years past he had neglected. He had an office in New York on the eighth floor of the Postal Telegraph building. * * * He complained of a slight indisposition and spent his morning in his room, and shortly before he was stricken, Mrs. Ingersoll offered to have his luncheon sent to him, so that he would not have to walk down stairs to the dining-room below. He laughingly replied that while he did not feel quite as young as he used to he guessed that he was not yet an invalid, and said that he would go down with the rest. As he finished speaking and was about to rise he was suddenly stricken and fell back into his chair. Dr. C. H. Judson was immediately summoned. When he reached 'Walston' (his summer residence) he found Mr. Ingersoll still sitting rigidly in his chair. All signs of life had passed—he had died almost instantly." The *Globe* adds: "Clinton B. Farrell, brother-in-law, and secretary of the dead orator, said that it seemed to be the general opinion of the family that the body should be cremated, in accordance with what are understood to have been Colonel Ingersoll's desires."

Referring, the *New York Times* says, to Ingersoll, Kipling wrote:—

> "Uncouth, illogical, elate
> He greets the embarassed Gods, nor fears
> To shake the iron hand of Fate,
> Or match with Destiny forbears."

To which we will add the following plain lines *in memoriam*:—

To "care for the body, but NOT FOR THE SOUL,"
Is a course not the wisest to pursue on the whole.
So Ingersoll taught, but with folly 'twas frought,
Nor should the end of his course by us be forgot.
"I am not" (said he it boastingly?) "an invalid yet,"
Since to "care for the body" he could never forget.
But suddenly he was struck by the "Angel of Death,"

And that moment to the summons had to yield up his breath !
And whether boastingly or seriously uttering the word,
Like Herod, he "gave not the glory to the Lord."
But 'twas the voice of his "REASON," the voice of his "GOD ;"
Hence was palsied in death what he classed with the clod !
He lived the life of an infidel, died the death of the same,
Thus leaving behind him an inglorious fame.
But, probation thus ended, doom irrevocably seal'd,
To the sentence of Omniscience his spirit must yield,
Must all that awaits him in eternity know,
Spend the balance of existence in self-prepared woe !
And "cremated," his ashes, though sealed in an urn,
Are quietly awaiting the resurrection morn.
Such the fiat of Jehovah, as in Scripture we see ;
Nor may the fiat be annulled by infidel decree.
Sad, sad was his life, and sad was his death ;
And "as he sowed" he now "reaps," as the holy Book saith.
The "good" who die suddenly not in judgment are smitten—
To the Home of the bless'd they are graciously taken.
Not so this Agnostic, he rejected God's love ;
Hence, dying, was unfitted for the regions above.
And, unfitted for Heaven, he must mingle with those
Who, restless in torment, have never repose.
Thus "agnostic" in life, he's AGNOSTIC no more,
For he has gone to the place where there's knowledge galore.
"But he's dead, and let him go," said a critic to me ;
Thus lenient to the wicked some critics would be.
But we think not just so, nor would mantle the woe
Of those who light others to the regions below !

Speaking of Ingersoll, who died in the afternoon of July 21, '99, the *New York Times*, as quoted by the New York *Literary Digest*, says : "Nobody could possibly ascribe scrupulousness to the man whose mining and ranching operations in the South-west attracted so much attention a dozen years ago. And as for his want of reverence, he gloried in it, gloried in having a hollow where the bump of veneration 'ought' to be. It has been justly said that he was 'no respecter of parsons,' but that was only part of his radiating and centrifugal disrespect. Geniality, courage, frankness, without scruple and without deference ; these are the qualities which were as completely summed up in Ingersoll as in any man we can recall."

And the New York *Mail and Express* thus speaks of him : "In the large

sense of the word, Colonel Ingersoll's life was a failure. He was a phrase-maker and a magician, who fascinated his hearers but never instructed them. He appealed to the imagination but not to the soul. He painted beautiful pictures, but they faded like mists in the sunshine. His life was one long protest against truths which he was too small to grasp, and which, for that reason, he held to be non-existent. He was a destroyer as far as he could be, and had nothing to offer in place of that which he destroyed. He taught only the gospel of doubt and dark despair; his spiritual vocabulary contained no such word as faith, and in all the beautiful things he ever said he never brought cheer to an aching heart nor hope to a troubled soul. The ideals and aspirations which he decried still thrill the heart of humanity: the institutions at which he scoffed still shed their benign radiance upon the races of the earth, and he leaves the world without having added even a fragment to its knowledge or a single ray of light to its joys and hopes.

"Colonel Ingersoll failed not only for the world, but for himself. If he was an honest seeker for the truth he was a most unfortunate one. For with the badly poised mind which disputes the existence of all things which it can not comprehend, he barred the gates against his own progress and became a hopeless wanderer in the gloomy marshes of doubt. And so he passes, like a shadow, while the faith which he assailed still brightens the world."

A word or two, in conclusion, touching "the mystery of the Divine existence," on which infidels, as well as others, have been wont to dwell. That it is a "mystery" we of course concede; but it is, nevertheless, a "fact" revealed, not only by what is within, around, and above us, but by otherwise divine and supernatural revelation and miraculous manifestation; so that, as the Word of Inspiration itself says, the unbeliever is thereby left without excuse. Christ was Himself miraculously raised from the dead; and so will all the rest of us be—He to be the Judge; we the judged. Mr. Ingersoll, however, is at present more deeply engrossed with the questions of his own existence, accountability, and destiny—questions that will more immediately concern us each all through the coming ages of a boundless future, and which therefore we do well to be very much concerned about now. But why God did not come and manifest Himself to Mr. Ingersoll personally, or to successive ages and generations, by miracle, as at the first, to which Mr. Ingersoll has referred, might, we think, if in no other way, be very readily explained by the Calvinistic tenets of his forefathers. God "will do all his pleasure;" but it is His

pleasure to reveal Himself only when, how, and to whomsoever He will.

Science, however, tells the infidel, so he thinks, that nature originated man and all creatures belonging to the intelligent animal creation below him; but for "nature" to originate any intelligence above man, and even up to what has been revealed to us as God, he cannot conceive, or will not admit! Such is the reasoning of atheistic agnosticism, as all-controllingly swayed by the perversity of innate depravity! If "Reason is their god," as Ingersoll claimed, their "god" is but a very poor reasoner.

We do not get rid of the "mystery" of being, by denying the existence of an Intelligence at the head of all existence known to us, and who is the all-pervading motor power and Controller of the universe of existence as it is, and as known to us. Were we, by closing the eyes of reasoning intelligence to it, to get rid of this upper strata of intelligent existence, and prove to the satisfaction of our own minds the existence only of the lower, we should not thereby get rid of the "mystery"—the mystery of existence, intelligent and otherwise, would still remain the same. And to take the position that there can, in reason, be no intelligence higher than that of our own is simply a belittling of the intelligence and the reasoning powers that we possess. Just as it is within the sphere of rational perception to *know* that we are, so also is it in accordance with reason to *believe* that there are intelligences above and beyond us, whatever may have been the primary source and cause of their or our origin. The universe above us proves existence of its kind; and what we are in ourselves proves the existence of mind. And no just reason or reasoning may stop short of a graduated succession of being, till we reach the Infinite. But this infinite Being and Supreme Intelligence cannot of course be comprehended by finite mind—as reasonably might we suppose the lower orders of the animal creation to comprehend man, his origin, the nature of his being, his physical and mental manifestations, &c. As the inspired Word puts it, "Canst thou by searching find out God? canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?"

But this question of the Divine existence doesn't rest upon surmises and "guesses;" it is a settled and an incontrovertible fact; and not so much perhaps by the evidence of almighty power coupled with intelligent design in the universe of being above and around us, as by the revelations and miraculous manifestations of 1800 years ago. History no more proves the existence

of a Cæsar, or of a Jesus Christ, than it does that of a supernaturally revealed and a miraculously manifested personal God.

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CHAPTER XXIII.

The Infidelity of Two Lady Writers—"George Elliot" and Dr. Millicent W. Shinn.

An article on "Baby Biography and Development," noting "resemblances between babies and monkeys," with inferences touching the origin and development of our race, has just appeared in the N. Y. Munsey *Puritan*. "It has long been observed," this lady writer says, "that there are curious resemblances between babies and monkeys. Such resemblances led long before the age of Darwin to the speculation that children in developing passed through stages similar to those the race had passed through; and the speculation has become an accepted doctrine since embryology has shown how each individual before birth passes in successive stages through the lower forms of life. This series of changes in the individual is called by evolutionists the Ontogenetic Series; and the similar series through which the race has passed in the *myriads of ages* of its evolution is called the Phylogenic.

"Now, of these two versions of the great world history, the phylogenic is a worn and ancient volume, mutilated in many places, and often illegible. The most interesting chapter of all is torn out—that which records the passing over of man from brute to human, the beginning of true human reason, speech, and skill. The lowest living races are far beyond the transition line; the remains of the past can never tell us how it was crossed, for before man could leave anything more than bones—any products of his art, such as weapons, or signs of fire—he had traveled a long way from his first human condition." Nor could they, I suppose, even when arrived at this advanced stage of their development, look back and around (as we have the privilege of doing) upon those who were following them in the line of progression upon the road leading to the "human," and note in them the "developments" *they* through their more advanced progenitors had already passed through.

The lady continues: "But from the ontogenic record no chapter can be torn out; and if we can thoroughly decipher this record, then what may we

not hope to learn of the road by which we human beings came. We must not forget that the correspondence between these life books is only a rough one. They are versions of the same world story, but they have traveled far from their common origin, and have become widely unlike in details. The baby has to take many short cuts, to condense and omit inconceivably, to get through in a few brief years a development that the race took ages for. Even the order of development gets disarranged sometimes. For instance, primitive man probably reached a higher development before he could talk than babies have to now, after ages of talking ancestry; we must not look to a child just learning to talk to get an idea of what the minds of men were like when they were just learning to talk. The human child is carrying on, under the influence of adults, an evolution that primitive man worked out without help or hindrance from any one wiser than himself; and that makes a great difference in the way he does it."

Well, I suppose it does "make a difference;" at any rate, while the "baby evolution" may be quite perceptible to the observation of the "evolutionist," whether lady or gentleman, the "primitive-man" evolution is clearly quite as *imperceptible*. They can scrutinize "the process of evolution going on," or the actual unfolding of one stage from another in the child, but in the theoretic *ape-man* they cannot; because, in the first place, no such animal has ever been discovered, and ages of observation have proved that it is not discoverable. And, secondly, their imaginary "Phylogenic," racial evolution is so slow in its development that, according to their own showing, it has been absolutely imperceptible since man, as such, came into being, and was capable of rational observation. And there is not an atom of proof that there is any animal under the sun now on its way to an ultimate "evolution," even after still further ages of development, into the rational intelligence called "man." And yet they will compare "baby development" with their so-called and imaginary "racial" evolution of the lower forms of the animal creation into the human species! Child development can be found and seen everywhere wherever there is a child to be found, and even from the embryo onward—all within a definite and cognizable period. But nothing of the kind can be said of the monkey-man development; nor of the something else that the "myriads of ages" evolved into a monkey, prior to its making a start on another succession of "ages" in the direction of the final goal—"man."

A person, we may add, who could be the author of such utterly irrational

positions as the above sets forth, (even though made "Doctor of Philosophy" as was this lady, by a California University,) must, one would think, have degenerated and gone back almost if not quite over the course of "myriads" of years to the state verging on the monkey irrationality from which they claim to have descended; or to the immeasurably remote period when, as this writer puts it, "the minds of men were just learning to talk!"

The exact date of "the passing over of *man* [it should be, passing over of *ape*] from brute to human" is of course not attempted; but whenever it may have been, I suppose a pair of twins (male and female) put on or stepped into "rationality" at the same time; and then the developing process and transition in all others of their kind, from some cause, suddenly stopped—our (at least this writer's) rationality having thus come from this single utopian pair of Adam and Eve monkeys! All the others of their kind it appears, have departed from the line of progress, or have somehow lost the evolutionary art of Phylogenic progression, as set forth by this writer in accordance with the Darwinian theory of it!!

I wonder what sort of "talk" would our "developing babies'" be if left to themselves without an instructor, or without a human being to copy from? And if talk at all, what language would they speak? And what language did the first ape-man speak? And why doesn't some very intelligent and scientifically developed ape copy our talk now? Has not each animal got its own "talk?" and how did it get it except by creative power? And why do not other animals than the human talk a variety of languages, of their own kind, according to the country they live in, as do the human, except it be that the Creator didn't find it necessary to cause a "confusion of tongues" among them? We might ply the lady with a good many questions about the matter of "talk;" and she would probably have to wait for a further "evolution" of herself before she could answer them, although already developed into an advanced Darwinian evolutionist.

Utterly ignoring the Bible account of man's creation, she adopts this chimerical, groundless, absurd theory of his origin, and parades it before the public as though it were an established fact! And while she thus shows to the reader of discernment that she is herself quite destitute of the most ordinary common-sense judgment, she at the same time gives us to understand that "any one who has not good judgment" is not qualified to investigate this question of "baby" and "racial" evolution.

We might further observe apropos of this subject of "Baby Biography" illustrating "monkey and racial evolution," that we very recently saw in a public journal a photographic likeness of Mr. Darwin compared with that of an ape—"the lamented Crowley," of the Chimpanzee species. The comparison was made with a composite photograph, a connecting transition picture, coming between; and from their close resemblance to the noted Evolutionist, we think they shouldn't have to trace his pedigree much farther back than to grandfather, or great-grandfather, to reach the transition stage from monkey to man! Thus the close blood relationship existing between them accounts not only for their striking resemblance, but also for the sympathetic tie spanning the little chasm between himself and his honored progenitors! Thus limiting the evolving process and the "transition" period, however, would very materially lessen the "myriads" of years scientifically required for the development. This comparison it must also be noted, in the interests of "science," was not given as a caricature; but is to be regarded as an illustration of Scientific evolution! It was a fitting tribute to the peculiar genius of the man. It is claimed, however, and we will not deny it, that he was an illustration, if not of monkey descent, at least of an *honest* "truth-*seeker*"—a virtue with which all infidels are not endowed.

Miss Millicent should have a matrimonial relationship with a descendant, or a relative of the same blood with Mr. Darwin. The offspring might then, in its "striking resemblance" to the ancient "progenitor," serve as a scientific confirmation, to her own mind at least, of the correctness of her theory! When, however, women are thus developed into infidels there is but a very poor prospect indeed for their babies—except in the line of infidel "evolution," and a godless "progression."

Popular, surface-skimming fiction of this sort may be adapted to the requirements of a "popular" magazine, and no doubt suits people of the world whose special interest is centered in "no Bible and no future judgment;" but it does not suit the intelligently enlightened and spiritually discerning. Be they lady or gentleman graduates of the Darwinian school, however, they are certainly entitled to the honorary distinction, "*Credulity Impersonated.*"

Who or what the lady under review is I know not, except that she is an American, an advanced "evolutionist," and a disciple of that class of modern "scientists" who will be ever memorable in the annuals of scientific research for having discovered that they have not discovered—"the missing link!"

"GEORGE ELLIOT."

Another lady, an Englishwoman, who wrote under the nom de plume "George Elliot," was an able writer but, unfortunately, skeptically inclined, Julien Gordon, a lady sympathizer, wrote of her in the *Cosmopolitan magazine:* "Marian Evans [her *maiden* name] was too logical to care for the observances of a religion which she could not accept." She seems, so far as we have read her works, to be noncommittal on the subject of man's origin; but evidently discredits the Bible account of it. She married twice, her first husband being a Mr. Lewes, one of the English leaders of infidel thought. But her life was not a happy one; and having suffered herself, she sympathized—so at least it would appear from her writings—with the sorrows and sufferings of others. She was the author of several novels and critical essays or reviews, which won for her considerable notoriety, both in England and America. We shall devote a few pages to an examination of a couple of her essays—"Evangelical Teaching," and "Worldliness and Other-Worldliness"—and from the same motive that she claims to have had in her criticism of Drs. Cumming and Young, namely, that "we think it desirable for the public good"—page 66. (We quote from Funk and Wagnall's edition of her essays, published in 1883.)

It is a matter of little concern to us what the specific teaching of these men whom she criticises may be, except so far as they stand out for the Scriptures and Scriptural religion; and that some of this lady's criticisms of them and their works are just, we do not deny. She was a diligent student, well-read, and a shrewd and clever critic; but that she was a skeptic in religion, and that her writings are therefore so far pernicious in their tendency, must, we think, be apparent to every unprejudiced reader who is not an infidel. She dwells largely on general and practical principles, more especially as they affect mankind sympathetically, and which she assumes to be outside of general theological teaching. But for doctrinal particulars, as Scripturally revealed and enunciated, she has no inclination, and declines to touch them, because it appears, she was unable to treat them as divine.

Such sentences and sentiments as the following, which are quite infidel in their leaning, may be found scattered here and there throughout the essays: "The *astrological* 'house in the heavens'"—p. 89. "If I believe that God tells me to love my enemies, but at the same time hates his own enemies," &c.

—p. 87. This will remind the reader of Ingersoll's style. "In Young," the distinguished author of "Night Thoughts," &c., she says, "we have the type of that deficient human sympathy, that impiety toward the present, and the visible, which flies from its motives, its sanctities, and its religion, to the *remote*, the *vague*, and the *unknown*"—256. The *anti-Scriptural* position following, also proves her skeptical proclivities and the Deistic tone of her writings: "*The tendency toward good* in human nature has a force which no creed can utterly counteract, and which insures the ultimate triumph of *that tendency* over all dogmatic perversions"—98. "So long," she continues, "as a belief in *propositions* is regarded as indispensable to salvation, the pursuit of truth *as such* is not possible"—73. Bible doctrines consist of or are expressed in "propositions," and "a belief" in fundamental doctrines is Scripturally declared to be essential to salvation: "Except ye believe," Christ said, "ye shall die in your sins." In order to salvation, therefore, something formulated into a proposition has got to be believed. Nor does a belief in this plainly expressed essential truth prevent an intelligent inquiry into the evidences for the truthfulness of other doctrinal propositions, whether "essentials" or otherwise.

She strongly sympathizes with Byron and his thoughts as expressed in the following lines. She says: "Who has not read with deep emotion those last pathetic lines, beautiful as the after glow of sunset, in which love and resignation are mingled with something of a melancholy heroism?"—

"Though gay companions o'er the bowl
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart—THE HEART is lonely still.

Aye, but to die, and go, alas!
Where all have gone and all must go;
To be the NOTHING, that I was,
Ere born to life and living woe!

Count o'er the joys thine hours have seen
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis SOMETHING BETTER not to be.

Nay, for myself, so dark my fate
Through every turn of life hath been,

MAN and the WORLD so much I HATE,
I care not when I quit the scene."

OUR comment on the above is this :

Such was the closing wail of woe
Of one who wise had never been ;
Who spent a faithless life below,
Who God in Christ had never seen.

The "ways of pleasantness" to him
Were mingled with a "sense of ill ;"
Were sought alone in paths of sin,
Hence failed with joy his soul to fill ;

And, dying, proved the Scripture true,
That sin but leaves "an aching void"
In those who will of Satan do,
And in his service are employed.

But this lady does not, she tells us, "give her adhesion" to either evangelical religion or to infidelity ; but prefers remaining, or assuming the position of an outside "spectator." (70.) The great Arbiter and Judge of human affairs, however, has assigned no such place to his accountable creatures. It is not lawful standing ground. Furthermore, her writings, which cannot be masked, plainly show to which she has "given her adhesion."

She has no sympathy with unpleasant truths that comprise a disclosure of the place and fact of future pain and suffering to transgressors. She appears to be morbidly sympathetic, and this leads her rather to condone the weaknesses and vices of her fellows (except it be those of parsons and theologians) than to condemn and punish them. And her sense of justice, human and divine, appears to be thereby very much warped. She doesn't like the idea of Infidels and others being "given over to gnashing of teeth ;" nor to "a system of interpretation which keeps the mind of the Christian in the position of a spectator at a gladiatorial show, of which Satan is the wild beast in the shape of the great red dragon, and two thirds of mankind the victims—the whole provided and got up by God for the edification of the Saints—pp. 68, 88. She says, also, that "in proportion as we are removed from *rationalism*, our sense of truthfulness is misty and confused"—72. But, although, she would fain repudiate the fact, "rationalism," so far as reasonable and logical

reasoning is concerned, is found also within "the mill of evangelical orthodoxy," as she is pleased to call it—all such expressions from her pen being in the same line of thought, you perceive, and all converging to the same focus —skepticism.

She refers also to "the personality of Satan" as being "a very prominent tenet in Dr. Cumming's discourses," and in a style which clearly shows that she could not say with St. Paul, "We are not ignorant of his devices"—85. And "*the perverted moral judgment* that everywhere reigns in Dr. Cumming's writings, belongs," she says, "to the dogmatic system which *he shares with all evangelical believers*"—91. In his treatise on the "Evidences of Christianity," she says, "he entirely fails to meet the difficulties actually felt and urged by those who are unable to accept revelation. * * * He seems to be ignorant—or he chooses to ignore the fact—that there is a large body of eminently instructed and earnest men who regard the Hebrew and Christian Scriptures as a series of historical documents, to be dealt with according to the rules of historical criticism, and that an equally large number of men, who are not historical critics, find the dogmatic scheme built on the letter of the Scriptures opposed to their profoundest moral Convictions"—and her own evidently among the rest—76, 77. We need not be surprised, therefore, to find her, as upon page 80, pleading for both Hume and Voltaire.

She is a persistent stickler for virtue and virtuous life independent of theological teaching and Biblical claims: "Because," she somewhat indignantly exclaims, "learned gentlemen are theological, are we to have no more simple honesty, and good will, and pure morality? To us it is a matter of unmixed rejoicing that this latter necessity of healthful life is independent of theological ink"—247—As though these "simple" virtues were not all to be found in connection with Bible teaching and Christian practice!—none so blind as those who will not see; and they are the skeptically inclined, *the skeptical from choice.* Had she been an intelligent observer of Paul's, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," (Col. 2 : 8) she would have been a wiser and more discriminating critic than she was; and would not have suffered herself to be "spoiled" through such "philosophy and vain deceit," as she did.

Her criticisms thus plainly betray the skeptical cast of her mind, her antipathy to the "orthodox" interpretation of Scripture, the claims of divines for

its plenary inspiration, and its internal claims as a divine and an infallible rule of faith and practice. But, referring particularly to Young's poetic "orthodoxy," her more "mature" judgment regarding it is, it appears, "entirely opposed to her youthful predilections and enthusiasm." And for this change in her sentiments, she is indebted, she says, to "the sober and repeated reading of maturer years"—229.

To show that her anti-Biblical proclivities are apparent also in her other writings, and that there is no doubt as to her having been, by set purpose, a contributor to modern skeptical thought, we will quote a paragraph or two from her essay on "The Influence of Rationalism;" or rather, from her criticism of a work on that subject. We do this all the more readily, as she is an able writer of considerable notoriety, and, withal, otherwise apparently an amiable woman who, by the many plausible and sometimes true and acceptable things that she has said, is apt to throw a glamour over her skeptical sentiments which make them all the more likely to impose upon the credulity of a certain class of readers. Especially is this the case with those who are but too ready and willing to accept unquestioningly sentiments which tend to quiet conscience and lessen, if not utterly destroy, the sense of moral responsibility as based on Divine requirement and future accountability. From pages 269 and 271, we quote the following: "But surely the macerated form of a Saint Francis, the fierce denunciations of a Saint Dominic, the groans and prayerful wrestlings of the Puritan who seasoned his bread with tears and made all pleasurable sensation sin, are more in keeping with the contemplation of unending anguish as the destiny of a vast multitude whose nature we share, than the rubicund cheerfulness of some modern divines, who profess to unite a smiling liberalism with a well bred and tacit but unshaken confidence in the reality of the bottomless pit." * * * "The supremely important fact, that the gradual reduction of all phenomena within the sphere of established law, *which carries as a consequence the rejection of the miraculous*, has its determining current in the development of physical science, seems to have engaged comparatively little of his [Mr. Lecky's] attention. * * * This conception which is the most potent force at work in the modification of our faith, and of the practical form given to our sentiments—could only grow out of that patient watching of external fact, and that silencing of preconceived notions, which are urged upon the mind by the problems of physical science." So wrote "George Elliot."

Although skeptical as to a Divinely revealed, Biblical religion, this lady, was a "good" woman, after her kind, no doubt, and probably thought "religion" of a certain kind, and as confined to earth, very good; but not as taught by "evangelical" theologians. Science, and sympathy, and Mrs. "George Elliot," can manufacture a religion much superior to that of the Bible—"A delicate sense of our neighbor's rights," she says, "an active participation in the joys and sorrows of our fellowmen, a magnanimous acceptance of privation or suffering for ourselves when it is the condition of good to others, in a word the extension and intensification of our sympathetic nature—we think it of some importance to contend have no more direct relation to the belief in a future state than the interchange of gases in the lungs has to the plurality of worlds"—247. Have they not? God Himself sympathizes, and He enjoins it upon His intelligent creatures, because it is Godlike and good. Hence also such things *have* a "direct relation to a belief in a future state," inasmuch as the exercise of such sympathies and practice of such virtues are not only required by Him who has revealed to us the knowledge of a future state, but He has promised rewards in that state, as well as in this to those who obey; and we know that it is in human nature to neglect the practice of these virtues, as well as others. But to "be pitiful," magnanimous, &c., because it is a "duty" that God commands, is not being so from a good motive, if we may judge from the reasonings of this lady moralist! And for Divine "injunction" to have any "direct relation" to natural prompting and feeling; and for natural prompting and sympathetic feeling to coincide with Divine injunction or requirement, so that the two may at all times, and upon all such occasions amicably meet, seems to be foreign to the experience and comprehension of this skeptical lady. With her, "interested obedience" and "sympathetic emotion" cannot unite, cannot be merged! 229. Did not Christ in His human nature, and to "fulfil all righteousness," profess "obedience" to the Father in what He said and did? And did *He* not manifest "sympathetic emotion"?—the two thus uniting in Him; and if in Him as Exemplar, may it not also in us as His disciples and imitators—obediently, naturally, and spontaneously at the same time?

But, like Ingersoll, she doesn't believe in loving "upon command;" and "*obedient* sympathy" seems to be a thing quite incomprehensible to her; or at least is quite repugnant to her feelings. In giving expression to her sympathetic nature, which is opposed to the "recognition of a rule" in connection

with emotional feeling and action, she says: "Love does not say, 'I ought to love'—it loves. Pity does not say, 'It is right to be pitiful'—it pities. Justice does not say, 'I am bound to be just'—it feels justly." 251. But we "love," and "ought to love," we reply, because our reason and judgment tell us that the object set before us is worthy of it. And we are sympathetically and practically pitiful, because our reason and judgment tell us the object before us is an object of pity—nor can we love and pity without such "recognition." And we "feel bound to be just," because our reason and judgment tell us it is right to be just, and that therefore we ought to be. Thus the intellectual controls the emotional; and there is a tacitly recognized "rule" of action in every individual and suppositional case of the kind.

On page 71, moreover, she admits that feeling may be "regulated by intellect;" and, further, that such regulation constitutes "morality;" and if so, it may of course be incited or repressed by an intellectual and moral sense of Divine requirement. And Christ further shows that our having an eye to Him and His will in our sympathetic feelings and doings, is right—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." And His people, moreover, are required to manifest "sympathy and helpfulness towards men as men," as well as toward men as Christians, although "orthodoxy" is charged by her with its neglect. (89.) The parable of the man among thieves might be given in illustration, as well as many other passages of Holy Scripture; and which teaching, no orthodox divine ignores. But did this lady really think that "theologians," whether Calvinistic or Arminian, have no sympathy for the ills and sufferings of our common humanity? If so, she as egregiously erred in such judgment and decision as that she has certainly falsified them. They *have* sympathy for such, and probably in quite as large a measure as she ever possessed and practically manifested—some of them certainly much more so.

In the *Methodist Magazine and Review* for June, 1899, the Rev. Thos. Brown, B. A., referring to "George Elliot," says that Mr. Selby, in his "Theology of Modern Fiction," "points out how Methodist doctrine is spared in her satire." But that Arminian "Orthodoxy" is not exempt from her skeptical animadversions, any more than the Calvinistic, may be gathered from the following from her pen: "No one can have talked to the more enthusiastic Methodists and listened to their stories of miracles without perceiving that they require no other passport to a statement than that it accords with their

wishes and their general conception of God's dealings. * * * That principle of sophistication which our friends the Methodists derive from the predominance of their pietistic feelings, is involved for him (Dr. Cumming) in the doctrine of verbal inspiration ; what is for them a state of emotion submerging the intellect, is with him a formula imprisoning the intellect, depriving it of its proper function—the free search for truth—and making it the mere servant-of-all-work to a foregone conclusion. Minds fettered by this doctrine no longer inquire concerning a proposition whether it is attested by sufficient evidence, but whether it accords with Scripture ; they do not search for facts, as such, but for facts that will bear out their doctrine "—72. Were we in "search for facts," however, as this lady here puts it, we think it more than probable that both the "sophistication" and the "imprisoned intellect" referred to might be found within the borders of her own cap, and encased within the walls of her own cranium.

Like Ingersoll again, she could see no reason for obeying the injunction, "Whatsoever ye do in word or deed, do all to the glory of God." She appeared not to be able to see that God's commands to His accountable creatures are coextensive with their being, and comprehend within their all-embracing scope every possible relation and circumstance of life ; and that therefore, to leave His requirement out of consideration in the discharge of duty to our fellowmen, is to leave out a very essential part of the motive from which we are required in all things to act. The "payment of a debt," to which she refers, (p. 95,) *aside from "the glory of God"* is not in itself an "evil," as she puts it in her reference to Dr. Cumming's "orthodox teaching ;" but evil is necessarily inseparable from it when the requisite motive is defective. The doing of anything because it is right, and because God has made it right, and hence requires it of us, is doing it, "to the glory of God." And God requires not only the "soothing and succoring" of which she speaks, (95) but the cultivation and the exercise of natural sympathetic feeling in the doing of it. And as He has so constituted us as to render all this possible, it is TO His glory that we do it. In some of her remarks upon this subject, "George Elliot" really talks nonsense, and falsely represents the man she criticises. "God," she says, "in Dr. Cumming's conception, is a being who has no pleasure in the exercise of love and truthfulness and justice, considered as affecting the well-being of His creatures ; He has satisfaction in us only in so far as we exhaust our motives and dispositions of all relation to our fellow-beings, and re-

place sympathy with men by anxiety for the glory of God. * * * "The sweet charities of domestic life—the ready hand and the soothing word in sickness, the forbearance toward frailties, the prompt helpfulness in all efforts and sympathy in all joys, are simply evil if they result from a 'constitutional tendency,' or from dispositions disciplined by the experience of suffering and the perception of moral loveliness. A wife is not to devote herself to her husband out of love to him and a sense of the duties implied by a close relation—she is to be a faithful wife for the glory of God; if she feels her natural affections welling up too strongly, she is to repress them; it will not do to act from natural affection—she must think of the glory of God." So says "George Elliot"—94. Again, she says: "Dr. Cumming's God is the very opposite of all this; he is a God who instead of sharing and aiding our human sympathies, is directly in collision with them; and commands us to check those impulses, lest they should prevent us from thinking of His glory"—96. Not to accuse this lady of wilful misrepresentation here, it simply proves that she was not so well qualified to probe to the bottom of things, and understand them, as she thought herself to be, and for which some, I believe, give her credit.

In connection with her criticism of Young's "Night Thoughts," some of her observations are, in like manner, very superficial. On page 236, she says: "Young had only *a very few things* to say or sing—such as that life is vain, that death is imminent, that man is immortal, that virtue is wisdom, that friendship is sweet, and that the source of virtue is the contemplation of death and immortality." Well, for our own part, not being skeptically inclined, and the holy theme not being to us in any way distasteful, we think that even if he had said and sung no more, the poetic unfolding and expansion of all these very important subjects might be considered a good deal. Again, she says: "He descants perpetually on virtue, religion, 'the good man,' life, death, immorality, eternity—subjects which are apt to give a factitious grandeur to empty worldliness"—238. And, looking for the literal, and not perceiving the figurative in some of Young's lines, her comments upon them are really puerile. Thus, of the lines

> "His hand the good man fixes on the skies,
> And bids earth roll, nor feels her idle whirl,"

She says: "Pause a moment to realize the image, and the monstrous absurdity of a man grasping the skies, and hanging habitually suspended there, while he contemptuously bids the earth roll." (238.) Again, of the lines

"See the man immortal: him, I mean,
Who lives as such; whose heart, full bent on Heaven,
Leans all that way, his bias to the stars,"

She says: "This is worse than the previous example: for you can at least form some imperfect conception of a man hanging from the skies, though the position strikes you as uncomfortable and of no particular use; but you are utterly unable to imagine how his heart can lean towards the stars;" that is *heavenward*—239. This criticism, if not, to use her own words, "worse than the previous example," at least betrays in her the carping weakness of the skeptic, and her unconcealed distaste for the orthodox unfoldings of the spiritual and divine.

"Young's picture of life," she says, (p. 240) "is precisely such as you would expect from a man who has risen from his bed at two o'clock in the afternoon with a headache and a dim remembrance that he has added to his 'debts of honor:'

'What wretched repetitions cloy us here!
What periodic potions for the sick,
Distemper'd bodies and distempered minds!'

"And then he flies off," she says, "to his usual antithesis:

In eternity what scenes shall strike!
Adventures thicken, novelties surprise!'"

Of like character is her comment on the lines—

"Far beneath
A soul immortal is a mortal joy."

The poet here obviously means nothing more nor less than that these "mortal joys" do not measure up to the joys "immortal" which await the righteous, in the world to come, and to which we should hence all aspire; but her comment is: "Happily for human nature, we are sure no man really believes that"—not even its author, perhaps. (239.) His "antithetic" comparison of earthly things with the heavenly; "the antithetic hyperbole," as she puts it, "of mortal and immortal joys, earth and the stars, hell and heaven," doesn't suit her nature—it sickens her. Substituting the word *she* for *he*, the words of the "Baptist" should suit her better: "*She that is of the earth is earthly, and speaketh of the earth.*" And Young's lines, such as the following, which she also quotes, should serve as a rebuke to her for her criticisms touching his *cold and unsympathetic nature:*

"Go, fix some weighty truth;
Chain down some passion; do some generous good;
Teach Ignorance to see, or grief to smile;
Correct thy friend; befriend thy greatest foe;
Or, with warm heart, and confidence divine,
Spring up, and lay strong hold on Him who made thee."

In many things she evidently doesn't understand Dr. Young; and the same may be said of her as to Dr. Cumming. Referring to the latter, but speaking in general terms, she says: "To theologians we may apply what Sancho Panza says of the bachelors of Salamanca, they never tell lies—except when it suits their purpose"—78. I have never read any of Dr. Cumming's works, and have no sympathy whatever with any of his prophetic announcements; but from the quotations which she herself has made from his varied works, I am persuaded that her estimate of his "piety," as well as of the spiritual tone and character of his writings, is not a correct one.

The writings of Drs. Cumming and Young, as all others, are of course open to criticism; but in selecting these as theological targets at which to "shoot her arrows," she not only shoots at theologians in general, but comes very far short of dealing justly with the men and writings she selects for her purpose. Theologians, as a whole, it is very apparent from her writings, are very much at a discount in her eyes. We must give her credit, however, for speaking well of the poet Cowper and his writings; but Cowper was not a "cleric and a theologian" upon whom her vials of "*sympathy*" were wont to be—*not* poured.

Christ says: "Every man to his work;" that is, to the distinct, personal work for which he is fitted, and as distinguished from others. But because John is not a Paul in spirit and labor, Melancthon a Luther, Thompson a Milton, or a Cumming and Young a some one else more in conformity with her notions of what preaching poets and theologians should be as to literary investigation, preaching, and style, this lady is pleased to severely criticise and condemn them!

When, however, a lady undertakes to write against Spiritual Christianity and its supporters, she is ignorant of the spirit's "devices" that move and inspire her; and though sincere and clever, unwittingly spends her life in the service of God's adversary; and instead of being a sympathetic friend, therefore, she is an enemy to human kind! Furthermore, the "pursuit of truth," of which

she speaks, *in a receding from the Scriptures*, is like going into an underground cavern to look for the sun—where they find what the Scriptures tell us they love, "*darkness rather than light.*" At the bidding of their master, moreover, the following compact is thus virtually entered into :—

BOW DOWN TO ME, and I will give
The world and all that therein is
To thee and thine.
Thus barter soul for earth and sin ;
For all that is contained therein
Is mine—

To give to whomsoe'r I will,
My servant's coffers freely fill
With what he wants.
For of this world I am the god ;
And none that ever earth have trod
Can prove me false.

And so, I told your mother Eve,
'Tis ME, not God, you should believe—
A lie, you know, I can't conceive—
And did she not my word receive ?
A knowledge of "the good" she knew ;
I promised her "the evil" too ;
Hence all the world can prove me true—
Witness the ages through and through—
For, having shared with her the "fall,"
My truthfulness is clear to all ;
And at my feet still ladies fall,
Who write against "the Lord of all"—
Romancing skeptics, great and small ;
All such are mine since Adam's fall—
The Tyndal's, Paine's, and Elliot's too,
They all combine to prove me true.
And when I get them down with me,
What their reward they all shall see—
How true I am, and always was
Since first I trampled on God's laws.

Thus speaks the inspirer of those who oppose the truth of God. "When he speaketh a lie [and through one and another of his servants he is always at it] he speaketh of his own ; for he is a liar and the father of it"—

So said He who knew him well,
Prepared for him a place in hell,
With infidels and such to dwell
As choose to him their souls to sell!

"George Elliot" was a good writer; but if she had confined herself to pure fiction and let God's word and His ministers, theology and theologians alone, she would have been a wiser woman; because in fiction she could have given full scope to her apparently highly developed sympathetic nature without endangering herself to a worse than the "millstone" of which Christ Himself forwarned her. No one who is "led by the Spirit of God" would throw what influence they have on the side of the enemies of His truth—and "As many as are led by the Spirit of God, they are the children of God;" and they only. I am truly sorry to have to write so of a lady; but the truth must be told, and when God delivers a message to any of His servants for delivery, whether the people "will hear or forbear," it must be delivered. And the more faithfully and fearlessly it is done, judging from His Word, the better He is pleased; and it will not be denied that, when in opposition, "we ought to please God rather than man."

Nathan Sheppard, (compiler of the essays from which we have quoted,) in his observations on her "Analysis of Motives," says: "I know strong men and brave women who are afraid of her books, and say so." And well they may; for books that are cleverly written, and have a strong tendency to lead away from God and His truth may be legitimately and wisely feared. Her writings are, in fact, good for no one, except it be an infidel who may be deficient in sympathy for his fellows, and may hence need a little, and perhaps more than a little, moralizing on the subject by a sister infidel. All others may get their moralizing from the Bible.

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CHAPTER XXIV.

A Criticism of Dr. Workman's "Messianic Prophecy Vindicated;" also of an article on Wesley's "Methodism," by Dr. Eby and the anti-Evangelical Teaching of Rev. G. S. Bland, B. A.

Christ said: "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." (Luke

24 : 44.) But among many other things heretical, because anti-Scriptural, Dr. Workman says : " There is no passage in the Old Testament that refers directly and predictively to Jesus Christ "—*Messianic Prophecy*, p. 448. " This," Dr. Dewart well says, " is a direct contradiction of our Lord's words ; and it is not the only sentence of this kind. He denies, " the doctor says, " not once, but repeatedly and explicitly that there is any prediction foretelling the historic Christ in Old Testament prophecy. He denies also the historiosity of the Account of the Fall, on which St. Paul bases his exposition of redemption by Christ. He denies that there is any fulfillment of Messianic prophecy in the New Testament in the sense of things that had been foretold as coming to pass !" And yet this man is still retained in the Church !

If his own Conference was " lenient " to him, as has been said, the General Conference should, I think, take the matter up, and thereby show itself to be as just to the Church and its doctrinal and desciplinary requirements, as said Conference has been unjust and delinquent in this respect. Noxious weed-and-seed-sowing should no more be legalized and tolerated in ministerial and pastorial work than in college work. Moreover, if his homiletic *henbane* or *nightshade* is distributed directly by the Doctor himself among the congregations over whom he has a legalized oversight, or to whom he has licensed access, it will be quite as deadly in its effects as if carried to them by his pupils.

The apostle Paul said : " The time will come when they will not endure sound doctrine ; but after their own lusts shall they heap to themselves teachers, having itching ears ; and they shall turn away their ears from the truth, and shall be turned unto fables." That time has long since come, but the prediction is of a very varied application, and some even among us are fulfilling it to-day. They are of the " many " who through all the ages have been wont, as the apostle says, to " corrupt the word of God "—1 Cor. 2 : 17.

But our business at present is with another work by Dr. Workman, entitled " Messianic Prophecy *Vindicated*," a copy of which we have just received. It is an eighty page phamplet, written in " explanation and defence " of the work previously published on that subject. As a vindicator therein of his own heresies, he tries to be bland and courteous in style, plausable in argumentative presentation, and appears to be confident of his ability to make us all believe that he is in no sense or degree heretical. But after reading his book through, I have simply to say, that as to myself I am sure, and as to others I

cannot but think that he has signally failed in the attempt. To most men, I am sure, another "explanation" of at least the same size will be needed before they can hope to be converted to his confidently claimed *Evangelical*, *Orthodox*, and *Methodistic* "views." On page 24 he tells us that "he has publicly proclaimed his honest views of prophetic Scripture to the world." Well, no one that I am aware of wants to dispute this; but his "honest views" are, nevertheless, not evangelical, and not orthodox "views." And if not "*endeavoring* to introduce," as he puts it, "some spurious or dangerous doctrines into the Church," we think he has been *doing it* all the same. And it took him, he tells us, no less than "three hours" to try to knock it into the heads of the Regents of the College that he hadn't been doing it! But after all, it appears, he failed to convince them; and this not because the Regents were prejudiced against the man as a professor, but because the "three hours" didn't suffice to beat it into the stupid fellows that his teaching was quite Evangelical, Orthodox, and Methodistic! Having spent "five years in Germany," he seems to think that he "knows all;" and hence much more than others less "learned" can know.

On page 47, he has the words: "I do not admit any direct *predictive* reference to Jesus of Nazareth, though I do admit and avow a spiritual reference to him." Is that *orthodox*? Upon the same page he says: "I try to get all men to see that Jesus Christ was never in the Old Testament literally and historically, but only typically and spiritually." Is this *evangelical* teaching? On page 76, he says: "It should be said that Jesus of Nazareth is the *realized* rather than the *predicted* Christ of the Old Testament." But is the teaching that Jesus of Nazareth was not the predicted Christ of the Old Testament" *Methodistic* teaching? It is to my mind clear that in this, as in his views relative to miracle, inspiration, etc., he is neither Orthodox, Evangelical, Methodistic, nor Scriptural, but is downright heretical; and this, too, even though he may have scholarly backers who are as sincere in their heresy, and as proud of their "learning" as himself.

On page 48, he says: "Because of the divine element in prophecy, the Old Testament is full of Christ, not in the sense of prediction, but in the sense of Testimony," And what, pray, is Old Testament "testimony" concerning Him who was to come but "prediction" concerning Him, of whatever nature such "testimony" may have been? On page 21, he further says: "I have illustrated and confirmed my method of interpreting prophetic Scripture

by showing that it is entirely in harmony with the principle of interpreting Old Testament prophecy employed by Christ himself." Is this really so? We certainly think not. Did not Christ refer to Himself again and again as being the subject of direct personal "*prediction*," or of predictive personal "testimony," if you will? He certainly did, and in language not to be mistaken. And this proves that instead of being "in harmony with His principle of interpreting Old Testament prophecy," he is everywhere at variance with Him. He had one and only one rule of interpretative application to Himself for all that was said of Him and which was to be fulfilled in Him and by Him—*thus it was written of Him, and thus it was fulfilled.*

The Doctor is a "learned" man, no doubt, and probably quite as much so as were those "Doctors of the Law" and of Theology with whom Christ had to do; but it seems to me that he makes quite too much of his scholarship, and of his so-called "Scientific exegesis" to comport with the simplicity of Scripture teaching and *Christ-like* interpretation and exposition, whether referring to prophecy or to anything else. He condemns Dr. Dewart for calling his nonsense "*notions*," and I suppose he *is* to blame in this; for "scholars" must of course have a hobby to ride as well as others, however much it may cause some of them to trip and stumble—it gives to them breadth of survey, if not depth of discernment. There is, however, as we have intimated, a "pride of learning," as of all other things; but "the proud," we are told, "God knoweth afar off." And, far from Him, they are not very likely to be, of all men, the most unerring possessors of His truth. It was said of one, that "much learning doth make thee mad"—it might be more appropriately applied to some men of to-day.

And this calls our attention to another passage from the Professor's book. On page 47, he says: "I do exclude reference to Jesus in the sense of a definite and detailed prediction." And on page 53, he says: "God did not raise up the prophetic ministry to predict minute circumstances in the life of our Lord." "Not for this alone," he should have said, since Christ and His Apostles, have borne direct and explicit testimony to the fact of such predictions. On page 50, his interpretative and illogically skeptical style is the same: "The truths and principles of Old Testament Prophecy were absolutely fulfilled in him and in him alone, not literally, but spiritually and officially." And how, pray, could they be fulfilled "spiritually and officially" and not literally and, actually, as predicted?" He further claims, as upon page 51, that

Christ was "the sum and substance of Messianic prophecy." And does the "sum and substance of Messianic prophecy" really comprise nothing of detail, and nothing of the literal? He will not, however, as we have seen, admit of anything being fulfilled in Him predictively but spiritual principles; and all predictive details touching the Life of Christ must be ignored as having no specific reference to Him! In view, however, of what is recorded in the Old Testament, and what the New Testament recognizes and applies to Christ in detail, the Doctor's position is simply puerile. What is contained therein, as bearing directly upon the subject, is absolutely confounding to his interpretative theory. "Unto us a child is born; unto us a son is given." Are these not *details?* It doesn't say, "a daughter is given;" and it is from the "detail" given that we know it. "His name shall be called The mighty God, the Prince of Peace," &c. Is that not personal? "He was wounded for our transgressions." Is this not detail and personal? And was it not fulfilled *literally?* And was not the prediction, "In Him shall the Gentiles trust" also *literally* fulfilled? If "the Old Testament is full of Christ," in some sense, as Dr. Workman admits, it is full of such details and personalities respecting Him.

Are not, moreover, "moral and spiritual truths," as revealed, matters of detail? What sort of Scripture, indeed, *of any kind* can there be without detail, spiritual or otherwise? Are not the "ten commandments," and all Scriptural records of moral and spiritual teaching and duty as much matters of Scriptural detail as anything else? Why, also, may there not be a predictive "literal" as well as "spiritual"?—if it is "scholarly" to so contrast these words. If "the spirit of prophecy is *testimony*," as Dr. Workman says it is, as applied to Christ from the Old Testament writings, it is *predictive* "testimony." And if it is predicted in the Old Testament Scriptures that Christ shall set up a spiritual kingdom, it was to be literally and actually set up. And if predictive reference was made to God's "pouring out of His Spirit" in the latter days, it was to be a literal "baptism and pouring out;" and the effects produced and realized were as literal and actual as they were Spiritual. Christ said all Old Testament references to Himself, whether of the "Spiritual" or of what the Doctor refers to (and would *scholastically* ignore) as the more detailed "literal" class of references to Him, "*must be fulfilled.*"

The quotation of a few passages here will (in the absence of "learned" criticism) serve to show what the Word of God teaches concerning Scripture

prediction and its fulfillment. Matthew 1 : 22 reads : "Now all this was done [in the providence and by the purpose of God, as foretold,] *that it might be fulfilled* which was spoken of the Lord by the prophet." Thus the words of predictive prophecy were, and are to be, fulfilled "in their season," as Luke 1 : 21 also says : "Behold thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, *which shall be fulfilled in their season.*" So, also, Luke 21 : 22--"For these be the days of vengeance, *that all things which are written may* [by the providence, and in accordance with the foretold purpose, of God] *be fulfilled.*"

In John 13 : 19, Christ further sets before us the character and design of predictive prophecy : "Now I tell you before it come, that, when it is come to pass, ye may believe that I am He." And the worded style of the Old Testament predictive prophecy is the same as we thus find it in the New. By His servant Ezekiel, God said : "I am the Lord ; I will speak, and the word that I shall speak shall come to pass." 12 : 25. And again : "I the Lord have spoken it ; it shall come to pass, and I will do it." 24 : 14. And, concerning Christ, it has "come to pass" *literally*, as said St. Paul : "For I delivered unto you first of all that which I also received, how that Christ died for our sins *according to the Scriptures ;* and that He was buried, and that He rose again the third day *according to the Scriptures.*" 1 Cor. 15 : 3, 4. See also Ps. 16 : 10 ; Acts 2 : 31 ; and (typically) Matt. 12 : 39, 40.

And as to the theory of interpretation as based on what the sacred writer "consciously intended his readers to understand from his words," as stated by Dr. Burwash in the "Explanations," the prophet Daniel Himself says : "I heard, but I understood not. * * * And he said, Go thy way, Daniel : for the words are closed up and sealed till the time of the end." 12 : 8. Nor did the prophets or the nation understand the Kingdom and reign of the Messiah, of which they prophesied, to be "*spiritual.*"

"The woman of Samaria" said : "Messias cometh." How did she and others know this but for the Old Testament predictions ? And Christ accepting what she had said as Scriptural and prophetic truth, and further referring to its fulfillment in himself, said : "I that speak unto thee am He." Jn. 4 : 25. The prophets prophesied of Him, and the prophecies were fulfilled in Him and by Him exactly in accordance with the terms of the prediction. And those prophecies, both personal and in detail, were recognized and declared

by John the Baptist, by a voice from heaven, by the Evangelists, and by Himself also, to have their literal fulfillment in the person of Jesus Christ. If it were predicted of Dr. Workman that within a definitely expressed period he was to be re-appointed Professor of heresies in the Methodist University, he would most likely regard it as alike predictive, detailed, direct, and personal; and when taking his seat as such, consider that it was literally fulfilled in himself, according to the terms of the prediction.

"The Spirit of prophecy" *testified of Jesus*—Rev. 19: 10. He testified of Him as far back as the Fall, when He said: "The seed of the woman shall bruise the head of the Serpent." Also through Jacob, when he said: "The sceptre shall not depart from Judah until Shiloh come, [*Shiloh* signifying Messiah, the King] and unto Him shall the gathering of the people be." Gen. 49: 10. And, speaking of Moses, the first of the sacred writers, Christ said: "Had ye believed Moses, ye would have believed Me; for he wrote of Me." Jn. 5: 46. And, speaking of the Old Testament Scriptures in general, He said: "Search the Scriptures; *for they are they which testify of Me*," Jn. 5: 39. And of His own fulfillment of them He said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfil"—It is Workman, and such as he, who has undertaken the work of "destruction"—Matt. 5: 17. And, referring to a prediction concerning Himself in Isaiah, He said: "This day is this Scripture fulfilled in your ears." Luke 4: 17. We have, in short, the unimpeachable testimony of Jesus Himself that He, as the Messiah, was personally prophesied of in the books of Moses, the Prophets, and the Psalms; in other words, throughout the entire inspired volume of the Old Testament Scriptures.

Isaiah 7: 14 prophesies of Him as a "virgin's" son, whose "name shall be called Immanuel." And 9: 6, predicts His birth, His distinguishing names, and the unending character of His government. That such passages, though placed in juxtaposition with other things in the same chapter, may, and should be applied to Him, Christ Himself teaches us by applying them to Himself in several instances of the kind. Isaiah further prophesies of Him: "Behold, your God shall come—He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," &c. 35: 4, 5. Isaiah 63: 1–3 is also a prediction of Him. And both Isaiah and Malachi prophesied that His advent should be preceded by a messenger or forerunner. Isaiah says: "The voice of Him that crieth in the wilderness,

Prepare ye the way of the Lord, make straight in the desert a highway for our God. * * * O Zion, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid ; say unto the cities of Judah, "Behold your God." Isa. 40 : 3, 9. And the prediction of Malachi is, "Behold I will send my messenger, and he shall prepare the way before Me ; and the Lord, whom ye seek, shall suddenly come to His temple." John the Baptist, who was the forerunner of Christ, is evidently the person referred to in these prophecies as the messenger who should arise to "prepare the way of the Lord." And to him whose work and manner of life (see the Gospels and Josephus) exactly corresponded with these predictions, the evangelists justly applied them. Isa. 40 : 3, 9. Mal. 3 : 1. Matt. 3 : 3. Malachi also speaks of Him as "the Messenger of the Covenant," and "the Sun of Righteousness" that should "arise with healing in His wings." 3 : 1, and 4 : 2.

Daniel prophesying of Him as "the Son of man" and "the Most High, says : "There was given him dominion, and glory, and a Kingdom, that all people, nations, and languages, should serve Him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. * * * And the Kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." 7 : 14, 27. And in chapter 9 he designates Him "the Prince" and "the Most Holy ;" "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and annoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks ; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself." 9 : 24, 26. Were not these predictions personal, plain, direct, and in detail ?

Haggai prophesies of Him as "the Desire of all nations," and says, He "shall come." 2 : 7. And Micah predicts the place of His birth in these words : "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be Ruler in Israel ; whose goings forth have been from of old, from everlasting."

5 : 2. The prophet Zechariah, also, goes into detail thus : "Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem : behold, thy King cometh unto thee : He is just, and having salvation ; lowly, and riding upon an ass, upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off : and He shall speak peace unto the heathen ; and His dominion shall be from sea to sea, and from the river even to the ends of the earth." 9 : 9, 10. He also prophesied of Him as a purifying *Fountain :* "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." 13 : 1. He also typically predicts the betrayal of our Lord for thirty pieces of silver, and the purchase of the potter's field with the money : "And I said unto them, If ye think good, give me my price ; and if not forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter : a goodly price [ironically] that I was priced at of them ! And I took the pieces of silver and cast them to the potter in the house of the Lord." 11 : 12, 13.

With regard to the predicted death of the Messiah, the prophets were quite as explicit and circumstantial, as they were with respect to His life, character, and works. Jesus said to His disciples : "All ye shall be offended because of Me this night ; for it is written, I will smite the shepherd and the sheep shall be scattered." Mark 14 : 27. A reference is here made to a prophecy by Zechariah : "Awake, O Sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts : smite the shepherd and the sheep shall be scattered. 13 : 7. This is a prediction of the Messiah's death by judicial violence. So, also, Daniel 9 : 26, and Isaiah 53 nearly entire, to which Christ also refers as a prophecy concerning Himself. Luke 22 : 37. Christ also appropriated and personally applied the passage from the Psalms : "The stone which the builders refused is become the head of the corner." 118 : 22. "They pierced my hands and my feet " (22 : 16) is hence to be also understood as expressed prophetically by the Psalmist in his typical relation to Christ. And so, the piercing of his side in fulfillment of the prediction by Zechariah : "And they shall look upon Me whom they have pierced." Zec. 12 : 10. Jn. 19 : 37.

Christ thus came to "fulfil the law," and what was predicted of Him by the prophets, as He Himself says in Matthew 5 : 17—"Think not that I am come to destroy the law, or *the prophets ;* I am not come to destroy, but *to*

fulfil." And Christ further declares, explains, and confirms it by saying, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24 : 44. Paul also confirms this view of it, (and which is hence the only orthodox, because the only Scriptural view of it,) by saying : "Because they knew Him not, *nor yet the voices of the prophets* which are read every sabbath day, *they have fulfilled them* in condemning Him." Acts 13 : 27.

The following is to the same effect : "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it *testified before hand the sufferings of Christ*, and the glory which should follow." 1 Peter 1 : 11. Did not the prophets, as here asserted, "predict," or, if you prefer the expression, "testify beforehand" details of the Saviour's sufferings, &c.? And does not the Saviour Himself further expressly recognize the fact by saying, "*Thus it is written*, and thus it behoved Christ to suffer, and to rise from the dead the third day?" And is not the further language of Christ peculiarly and emphatically applicable to Dr. Workman, and all those who side with him : "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures *the things concerning Himself?*" And do they not, notwithstanding their college-bred, Germanized "learning," stand at present very much in need of a repetition of the process, "Then *opened He their understanding*, that they might *understand the Scriptures?*" I think they do, very much indeed. And so Christ Himself thinks, according to His own words. Luke 24 : 44–46, and verses 25–27.

Was the prediction as recorded in Psalm 22 : 18, "They part my garments among them, and cast lots upon my vesture," as well as much that is predicted of Christ in Isaiah 53, "Spiritual," I might ask, in conclusion, since Dr. W. will admit no prophetic reference to Christ but what is "Spiritual?" Now, Christ said that what was written in the Psalms, &c., concerning Him "must be fulfilled;" and the inspired penman, referring to the literal fulfillment of the above passage, said : "And they crucified Him, and *parted His garments, casting lots* : *that it might be fulfilled* which was spoken by the prophet, *They parted my garments among them, and upon my vesture did they cast lots*"—Matt. 27 : 35. And will any one dare, in view of this and similar passages, to say that

this was not written predictively of Him in the Psalm, and that it was not expressly and literally fulfilled, by the purpose and through the providence of God, in connection with Christ's crucifiction, as Scripturally declared? We need not, however, go further with these Scripture quotations; for if what we have quoted do not suffice to prove to any man a prophetic application to Christ that is at once personal, detailed and direct, it simply proves the Scripture true which says: "Having eyes they see not, neither do they understand." David said: "I have more understanding than all my teachers, *for Thy testimonies are my meditation.*" But these "higher critics" get the "more understanding" that they think they have from something quite outside of God's "Testimonies"—from science (not of course "falsely so called," from monuments, tablets, inscriptions—from man's works recently unearthed and learnedly deciphered; and from which their "higher criticism" is the outcome. The Psalmist's "more understanding" was of course of an inferior grade, because he couldn't wait for all these. The "testimonies" might make him, or any other good man, "perfect, thoroughly furnished unto all good works"—not so these modern scientific theologians, however; they are quite too "learned" to be *thus* "thoroughly furnished" and perfected. Hence a favorite expression of theirs is, "All the best scholars," &c.; as though "best *scholars*" and "best *theologians*" were synonymous terms; and as though "higher criticism" and "common-sense criticism" were one and the same! Vain philosophy, and vainer philosophers! Between their style and Christ's there is a wide disparity. We read, "There are many *anti*christs"—they include some Professors.

The Doctor complains of being "misunderstood." Well, if he submits his own "understanding" to the "opening" process referred to in Luke 24: 45, he will doubtless be prepared to give us something that we *can* understand. But his book of "Explanations," we may add, is, on the whole, a whine and a plea to be restored to his former position where, licensed by the Church authorities, he may work untold mischief among the future candidates for the Methodist ministry. And he is as persevering in it as though he were as innocent and guiltless as a lamb, and as though it had never been discovered that his German-trained instincts were to "tear and slay" the lambs and sheep of the fold! We certainly pity him: but because the lion has broken his foot in leaping the fence to the sheepfold, catching him there, we cannot let him go unchained. Moreover, a breachy beast that has torn down the fences,

and has thereby incited others of his kind to mischief, and that is withal discovered in the act of attempting it again, need to have the board put over his eyes, and be tied head and foot. This, gentleman, however, seems to be as innocently sincere through it all as a young puppy that is tugging at the bottom of your pants' leg ! or as a beast that thinks it has a right to remain in the corn field, however much mischief he may have been working in it !

But the Doctor's theologic diatribe, and mischief-making propensities, if we may take his own word for it, are not "destructive" but "constructive." It is constructive only in the sense that a child, having torn its dress to pieces, tries to patch it together again after a fashion of its own, and in the best way that it knows how.

But those, I will add, who desire the free "license," or an unlimited extension of "liberty of thought and expression," should, I think, be considerate enough to go where they can find room for its free exercise and expression ; and not try to force it upon the notice, and bring it within the walls of a Scripturally constituted and hence creed-guarded church.

What follows will, we trust, not be considered out of place in this connection. If the Rev'd Chancellor Burwash as the head of the Methodist University, is infected with Dr. Workman's heresies, and publishes to the world and the church a defence of the same—as in the Introduction to his book, and in his letter to "the Committee of the Bay of Quinte Conference"—he too, we should say, is unfit for the responsible position that he holds and should hence be removed therefrom. But, in thus writing, the Doctor will of course understand that we are not prejudiced against himself personally, but that we write solely in the interests of God's truth, His Church, and people, and who will deny that this is right. There should be no respect of persons. Unmethodistic doctrinal innovation is traiterous. Of course copious notes of "explanation and defence" can, as usual, be forthcoming at any time. But such "notes" do not always bear upon their face the imprint of a satisfactory and generally accepted legal tender. Dr. Burwash, in his plea for Dr. Workman, admits that he finds in his writings, and hence (at least by implication) *sanctions* "an enumeration of '*Old theories* of doctrine *that have been shaken*,' namely, (1) the age and origin of matter ; (2) the antiquity and creation of man ; (3) the origin and transmission of sin ; (4) the nature and degree of depravity ; (5) the institution and significance of sacrifice ; (6) the nature and extent of atonement ; (7) the substitution of suffering ; (8) the imputation of

guilt. He also enumerates, he says, "*Old conceptions* of truth *that have been shaken*,' such as (1) the mode and extent of inspiration ; (2) the character and scope of revelation ; (3) the import and interpreta tion of prophecy, etc." Quite an "enumeration," the reader will agree with us. Modern Methodists must be getting very "learned ;" as well as their "old" creed very "shaky !" An old Irish woman said "Law me, see what *larnin* diz"—she didn't know the half of what it "diz." But if Dr. Burwash is prepared to gravely entertain all the above, he is certainly prepared to "swallow the camel !" But

Workman wants "FREEDOM"—its to "DEPART FROM THE FAITH"—
Its "philosophy," says Burwash—"It is VAIN," Paul saith.
But "philosophy" that's GERMANIZED is not of Paul's kind,
Think Burwash and Workman—they are both of one mind.
And their "science" of course is not "falsely so called,"
And so Burwash would have Workman to the College recalled ;
For Burwash 'thout Workman can make little speed
In turning out the grade of a minister they need.
To kill "inspiration" and upset the "atonement,"
Needs Professors of "learning" in perfect at-one-ment.
And so Regents of the College are appealed to by both,
Since to part with each other they are equally loth.
But if such may be saved, it is "so as by fire,"
With "their works" all consumed, though seated "up higher."
Discard the atonement, in the Scriptural sense,
And you will find the transaction a damning offence.
Then refuse such a place in our churches and college,
Whatever their pretensions to learning and knowledge ;
For if by joint effort they were to succeed,
Some fatally astray they would certainly lead.

* * * *

Some may think us too personal, too pointed, too plain—
Not sufficiently careful to avoid giving pain.
But we pray for the grace to be faithful and true
To the work which the Saviour has given us to do—
To fear neither great, nor learned, nor wise ;
And trust to God's wisdom for needed supplies.

We read : "And they shall be all taught of God ;" and I think the young students and candidates for the ministry of the present day stand very much more in need of being "taught of God," than they do of being taught either by Dr. Workman or by those who uphold his teaching.

The completion of this work having been delayed through the sickness of the compositor, the author has been enabled to insert the following criticism of

DR. EBY'S ARTICLE ON "WESLEY'S METHODISM."

The principal subject of the following strictures on the above is *Scripture Inspiration;* with a side glance at the atonement. It will hence serve as a fitting preliminary to what follows on the "Smith and Workman Controversy," which, it will be understood, was not written to meet Dr. Workman's views alone, but is designed to be of general application in all similar cases of heresy, and the Church's mode of dealing with it. It is in the form of an article which, with the Editor's review of it, was published in the Toronto *Christian Guardian*, and is as follows:

As an offset to some of the things said upon the subject in Dr. Elby's last article to the *Guardian*, we would observe, that if we believe in the "Divine Inspiration" of Holy Scripture our belief in it must be based on what the Scriptures say of it. And if we accept "inspiration" at all, we must necessarily accept some "theory" of it; and this in like manner, must be determined by what the Scriptures say of it. In a matter of this kind there can be no other basis of settlement; and whether "verbal" or otherwise, "human theory" of it there must necessarily be to all who accept the Bible as divinely inspired. The same may be said as to a predicted Messiah and the work of atonement—the acceptance of the "fact," and the "human theory" of it no less, must be based on and determined by Scripture, if Scripture says anything about it on which a judgment may be formed. And in order to an intelligent reception of either "fact" or "theory" a "human" judgment *must* be formed; and a creed thereby becomes possible and definite.

Dr. *Pope* says, as quoted in Dr. Eby's article: "We are bound to believe that errors have crept into the Sacred Writings through the operation of causes that we cannot now trace." If this be the case, then why discard primary "verbal" inspiration? since the subsequent admission of errors into the sacred text being admitted, it removes the paramount occasion for the denial of the verbal.

Such passages as the following, in our judgment, give the only clue to the intelligent and Scriptural understanding of Divine Inspiration: "Hear ye *the word which the Lord speaketh* unto you"—Jer. 10: 1. "*The Spirit speaketh expressly*"—1 Tim. 4: 1. "*Well spake the Holy Ghost* by Esaias the

prophet unto our fathers"—Acts 28 : 25. "The prophecy came not in old time by the will of man; but holy men of God *spake as they were moved by the Holy Ghost*"—2 Pet. 1 : 21. "Which things we speak, not in the *words which man's wisdom teacheth*, but *which the Holy Ghost teacheth*"—1 Cor. 2 : 13. "But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; *for it is not ye that speak, but the Holy Ghost.*" Mark 13 : 11.

But Dr. Eby says: "Every Methodist preacher must hold to the doctrine of an all-embracing atonement; but not to any human definition or theory thereof." Now it strikes me that the Doctor is logically astray in his statement of the case here, inasmuch as if he is to "hold to an *all-embracing* atonement, he is clearly to hold to a "human theory of it, as opposed to a limited atonement, as adhered to by some, and which hence constitutes another "human theory" of it.

Again, he says: "No Methodist preacher could disbelieve in the inspiration of Scripture, but no Methodist preacher has ever been bound to any definition or human theory of inspiration—using the word "theory" here in the sense of its nature or kind. But if they are bound to a "human" understanding of it in any sense, they are bound to a "human theory" of it in the same sense. And what sort of a position is it for a preacher to take in reference to an all-important doctrine of Holy Scripture, to have no definite understanding of it—Scripturally *revealed* and Scripturally *described*, yet no definite judgment formed of its nature as based upon such revelation and description! To place the words "Inspiration" and "Atonement" into our creed, and yet have no definite idea as to their kind or extent would be to have no "human theory" of them indeed; but so also could we have nothing rational or intelligent to say about them.

If, moreover, we are "bound" to formulate a "human theory" about the nature of *God*, justification, etc., as based on the teaching of Scripture, why not also about these? We do not leave it optional with ministers whether they will believe in the "Trinity" of God's nature or not; but this is as much a "human theory" of it as is the belief in "verbal" inspiration; and one is no less based on Scripture declaration than the other. If, furthermore, we determine whether our "justification" is by the works of the law, or by faith, we thereby formulate a human theory of it as based, in like manner, on what we conceive

to be the teaching of Scripture. But why, may we ask, should we shirk the responsibility of a judgment taking the form of a "human theory" relative to so important a doctrine as the Inspiration of Holy Scripture on which all other Bible doctrines depend for their sanction and support? No Church, we will venture to say, can be justified in such inconsistent indefiniteness relative to this fundamental basis of all Scriptural doctrine—Divine inspiration; and as it is quite as susceptible of it, as other doctrines which we are "bound" to hold, it should be settled definitely one way or the other from Scripture itself.

If the Scriptures describe the kind of inspiration they teach, (and they do,) or the character of the atonement made (and this they also do,) then the kind and character of each may be as readily apprehended, and as Scripturally enunciated as are the Scripturally declared "facts" thereof. And if it is reasonable and essential to believe in the one on the authority of Scripture, so also is it to believe in and doctrinally teach the other. A mere vague assent to the doctrine of inspiration, e. g., without any definite idea as to what that inspiration is or means, seems to me to be most unreasonable, untheological, and contrary to Divine requirement as shown by its being both Scripturally enunciated and described.

But be the inspiration "verbal" throughout or not, for the Record to be Holy Scripture it *must* be "the Word of God;" and to be the unerring Word of God, its inspiration must have been plenary; and to be plenary in the case of things not known before, it must necessarily have been verbal; and in all other cases, "bringing things to their remembrance," &c., there must have been such an efficiency and plenitude of oversight over the human element it might contain as would prevent beyond fail all mistake, and that it might have the Divine approval, sanction and seal as "Holy Scripture" and "the Word of God."

With a view of illustrating his position, among other things Dr. Eby quotes a comment on Matt. 8: 17—"That it might be fulfilled which was spoken by Esaias the prophet, saying, *Himself took our infirmities, and bear our sicknesses.*" The comment is: "He spoke it in a more exalted sense. The evangelist only alludes to these words, as being capable of this lower meaning also." But whether considered in the *higher* or the *lower* sense, or both, we reply, the great point is, the prophet predicted or foretold it of Christ. And, furthermore, if we apply it in "the more exalted sense," this, according to the wording of the passage; must be in the secondary or accommodated sense. The physical, and not the spiritual, is the application made

of the passage by the inspired writer. By whomsoever done, there can be nothing gained by thus virtually *challenging the truthfulness of inspired expression*, by telling us that the Evangelists made but a secondary use of what they give us as primary.

But this business, as set forth in the Doctor's article, of searching the Bible, Tom Paine like, for flaws on which to build what may be truly designated a theory of unbelief, is, to say the least, a practice of very questionable utility. If not in every case actually "wresting," it is doubtless in every such case so manipulating the Scriptures as to endanger some one's "destruction." There was a class of men in the apostle's day who, Paul says, "concerning the truth have erred, and overthrew the faith of some." And even "great divines," such as Dr. Pope of the present day, we find, are tearing the sacred Book to pieces in this way, and publishing to the world their skeptical views of at least the partial unreliability of the record through its supposed contradictions, &c.! But were these great divines to allow the lesser ones, and all Bible students, to find out such things for themselves, if such are to them possible of discovery, or really, to any one else indeed, they would I think be acting, if not quite so "learned," at least a much wiser part. I think further, that the misunderstandings usually designated "contradictions" of Scripture should be left for infidels to gloat over and ventilate with their other twaddle, and not be bandied about by Christian ministers and Christian journals to the endangering and unsettling of the Christian's faith in the Divine authority of what professes to be, and what they have been led to believe is Holy Scripture.

DR. COURTICE'S REVIEW OF THE FOREGOING.

The foregoing is the article as printed in the *Christian Guardian*. The following is our reply to the Editor's (Dr. Courtice's) review of it. Among other things, in following Dr. Pope, he says: "The Holy Spirit used the writers as men with all their varieties of gift and grace, and not as pens; and the 'God-breathed Scriptures are due to the fact that God breathed upon the men and not upon tablets or paper.'" In reply, we would observe, first that if God's Word is a "hammer," as declared, it is because it *is* His Word; and if, as He says, it "shall not return unto Him void," it is for the same reason. Moreover if in order to its being such, it was not necessary for it to be all written by "the finger of God" upon "tables of stone," as were the ten com-

mandments, it must, to be God's Word, all have been written upon the "tablet" of the mind, and have issued thence into the "pen," of which your quotation speaks. And unless it did, it is not God's Word; and hence the "pen" may be figuratively designated "a divinely inspired pen"—we call those who used it "inspired penmen."

Christ said "Moses wrote of Him," and that what he wrote "must be fulfilled;" it must therefore have been the unmixed "word of God," as much so as were the ten commandments. And the same may be said of those inspired penmen who were to be "guided into all truth." Now for them to be "guided into all truth," and yet not be "guided" in the *expression* of it, as a Divine Revelation and a Divine Record, would seem to be absurd. To undertake to guide a traveler to a certain place, and then desert him before he reached his destination, would be leaving him to go astray; and if he afterwards succeeded in getting there, no thanks to the man's guidance for it. And so if the inspiring "guide" deserted them at half way, and left them to blunder and stumble and go astray while attempting the other half, the "guide" it seems to me would neither be very faithful, efficient, nor praiseworthy as a promised "guide into all truth," and which, moreover, was to take the form of a professedly unerring record for the instruction and guidance of all subsequent generations. At the same time "facts are stubborn things," and if this was really the Divine mode of procedure, opposing "theory" must of course give way. But not to show a too ready compliance, we think that something still further might be said against this "half-way-desertion" theory—this beginning to build with square and plummet, but quitting the building before its completion; and this, too, at a most important point of its construction when, not only square and plummet, but trowel also, needed very special oversight and care, that the filling in might not be defective, and the building thereby rendered liable to fall.

Now this reasoning, you will if candid admit, is at least reasonably against your theory of "no verbal" inspiration. But much more may be said in favor of the "verbal," as will be seen in our "Criticism of the Workman Controversy." We may further observe, however, that the verbal and plenary inspiration of the written Word, being for all time, is confessedly of more importance than was such "inspiration" at the local and oral delivery of it—also, that we have never read nor do we need to read any work on the inspiration of the Bible but the Bible itself—also, that the passages which we have quoted have this advantage over all others that may be quoted against them:

they are definite, to the point, and decidedly in favor of verbal inspiration; whereas other passages that may be ranged against them are of such a character that they determine nothing, and settle nothing definitely touching the internal claims of Scripture itself regarding its inspiration. "All Scripture is given by inspiration of God;" and the nature of that inspiration, as set forth in the passages to which we have referred, cannot be invalidated by mere inferences from some other passages supposed to have some bearing upon the subject. A definite "Thus saith the Lord" touching the plenitude and completeness of inspiration, and the control and complete subjection of the inspired to the divine influence, cannot be thus set aside. Moreover, if the question of "inspiration" were submitted *a priori* to "reason," and outside of Scripture teaching altogether, to determine the nature of inspiration essential to meet all the requirements of a Divine Revelation, and a Record of the Divine will to men through all the ages, reason "would certainly decide in favor of the "verbal." And hence, such *a priori* reasoning and the passages of Scripture we have quoted being in perfect agreement, they require something more than we have yet seen to break the harmony which thus obviously exists between them.

The distinguishing peculiarities of the intellects, or of their "style of thought and diction," to which you have referred as appearing in their writings, simply go to show that those peculiarities were overruled by the Divine mind and made subservient to the end had in view. And some at least of the reported "variations" in the words of our Lord may have been, and doubtless were, uttered upon different occasions. Moreover, there may be diversity of expression by the same mind, whether human or divine; and hence any variation of the kind, within the line of truth, does not render nugatory the idea of "verbal or mechanical" inspiration and expression. The inspiring spirit doubtless gave the natural freedom and play to the varying intellects He used for the Record, just as He did "mechanically" to the arms of Sampson when he drew the supporting pillars from under the building that fell upon the Philistines; but the all-controlling supernatural was equally present, and was equally essential in each.

In view, however, of the possibility of Holy Scripture not being "verbally" inspired throughout, we would not presume to say that it ought to have been; but we may, we think, say without presumption that if, as in "following Dr. Pope" you say, "Inspiration is the special influence of the Holy Ghost

on the minds of holy men, chosen for the purpose, which qualified them to communicate from age to age an *infallible* record of divine truth concerning the redeeming will of God," to be thus "infallible" as a Divine Record would certainly seem to require nothing short of verbal inspiration throughout.

We might say also touching a passage to which you have referred, where Paul seems to intimate that he was not writing by Divine command or inspiration, but rather from his own private judgment, that if the original compilers of Holy Scripture had eliminated such from the sacred text, they would probably not have thereby brought themselves under the curse pronounced upon those who "take from" the word of God. Disclaiming special revelation or inspiration in certain places, further implies that all other portions of his epistles, not thus excepted, are to be received as directly from God and inspired; and hence may be received as verbal and plenary, or otherwise, according to the theory of inspiration the different theological schools may hold.

In your next week's issue, you further say: "I do not believe in what is known as the verbal inspiration of the Bible, but do believe in the dynamic and plenary inspiration of the Scriptures of the Old and New Testaments." From which it is evident to my mind that your belief upon the subject is not Wesleyan, and not according to the teaching of Wesley as set forth in the passages you have quoted from his "notes." John Wesley says, as you quote: "The word of the living God, which directed the patriarchs, was also, in the time of Moses, committed to writing. To this were added, in succeeding generations, the inspired writings of the prophets. Afterwards, when the Son of God preached, and *the Holy Ghost spoke* by the Apostles, the Evangelists and Apostles wrote. All these combined we now call the Holy Scriptures, the 'Word of God which remaineth forever;' of which, though heaven and earth pass away, one jot or one tittle shall not pass away. The Scripture, therefore, of the Old and New Testament is a most precious system of divine truth. *Every part is worthy of God;* and all are one entire body, wherein is *no defect, no excess.*" Again he says, as you also quote: "In *the language* of the sacred writings, we observe the utmost depth, with the utmost ease. All the ellegancies of *human composition* sink into nothing before it; God speaks not as man, but as God. His thoughts are very deep, and thence His words are of inexhaustible virtue. And *the language of His messengers also is exact in the highest degree,* for *the words which were given them* accurately answered the impression made upon their minds; and hence Luther says, 'Divinity

is nothing but a grammar of *the language of the Holy Ghost.*' To understand this thoroughly, we should observe the emphasis which lies *on every word,*" &c. Further comment here, showing the utter untenableness of your position, as based on your quotations from Wesley, would be superflous. And, in fact, by the assertions to which you are necessitated as a believer in "Holy Scripture," you literally contradict yourself, and undermine your own position. And you seem to be quite unable to avoid it, without yielding the question of inspiration altogether, and so hand it over to the infidels. You say: "*The language was such* as accurately answered the impression made upon their minds. Such a comprehensive vital inspiration no doubt *affected the choice of words*, and *made the language the best, purest, and most suitable* to convey the impressions." Whether aware of it or not, Dr. Courtice yields too much to be consistent. Every point involved in verbal inspiration is here conceded. It is expressly admitted that the divine inspiration was so plenary as to compass the "choice of words" and unerringly secure to the record "language the best, purest, and most suitable" to convey to the paper the mind and communicated will of God.

* * * * *

To refer again for a moment to Dr. Eby, we observe that he concludes his article with the words: "If our colleges are not producing the right type of preacher, it is not more fettering they need, but more spiritual power." Now if the doctor means by this, (which he scarcely does,) that a denominational college is not to be "fettered" by a denominational creed, we strongly differ with him, as our writings will show. The Doctor well says, however, that "a man can be rational in the study of the Bible without being rationalistic;" also, that the "freedom" of "license" is to be condemned. These positions we indorse; but we are inclined to think that he himself has got very dangerously near both the "license" and the "rationalistic." In fact, we may I think justly and without hesitation say, that the man who could study out and deliberately set forth such statements as the foregoing relative to a belief in "inspiration" and an "*all-embracing* atonement," and not see that the words "plenary" and "all-embracing" necessarily involve a "human theory" of those doctrines may be a "*critic*," but, as should be obvious to any ordinary student, he is a very incompetent one.

> But I hear he speaks German, and can preach in it too,
> Which gives to his "DEEP-THINKING" a Germanized clue.

But not all who are German are "high critics," you know—
Not all have the "KNOWLEDGE" to treat the Book so.
But, "What is higher criticism?" it is queried of me?—
"Higher" than CHRIST'S teaching, it assumes to be!
And "the servant" being thus "above his Lord," you perceive,
Him OF HIS GROSS ERRORS they undertake to relieve!

I may add, that Dr. Eby's last article, "to which my attention has been called, is the only one of his letters upon the subject that I have seen or read; but if he is a supporter of the so-called "higher criticism," as he appears to be from this article, his assumed loyalty to Christ and His truth is like the loyalty of the Midianites to their King—cutting and slashing each other in the darkness, they annihilated the King's army, and would doubtless have killed himself also had he been among them. Such are the "higher critics." Like the Oxford "Driver," they drive along blindly, if not "furiously;" and touching Christ as an authoritative interpreter of Scripture, literally trample Him under their feet!

But if it be really the case that Methodism has always been what these men represent it to be, and has always taught what these men now try to make it teach, its membership of the past (both lay and ministerial) have been greatly deceived in the matter; and if such teaching is continued and becomes at all general, then, notwithstanding the anticipated material prosperity, as based on a prospectively large subscription list "*ichabod*" and the future of Wesleyan Methodism, so far as its spiritual prosperity is concerned, will, I fear, be very closely allied; for, even though it were shown to be Methodistic, it is not Scriptural teaching.

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CHAPTER XXV.

Dr. Courtice's Review of "The Bible Under Higher Criticism;" and the Anti-Evangelical Teaching of Rev. G. S. Bland, B. A., illustrated in verse by Boer and British; also a Criticism in verse of "John Ward Preacher."

I have not seen Dr. Dewart's book on "The Bible under Higher Criticism;" but Dr. Courtice's criticism of it, which I have just seen, is in keeping as to style and general heretical bearing with former criticisms. He seems not

to like "controversy," and yet he is a "controversialist." But he would rather that other controversialists, such as Dr. Dewart, would let him, and such as he, alone to quietly "build up a firm body of truth [so called] that will abide when the heat of controversy is past"—*Christian Guardian*, Jan. 10. He would fain reconcile the "new methods of literary and historical criticism" with "evangelical faith and doctrine," but he cannot do it.

This controversy, he further says, "creates within the church contending parties, neither of them controverting the other, but both constantly disturbing the peace of the church." Yes, just so; the "learned" are too wise, and the ignorant are too knowing to yield an inch; and there we are, hopeless of a change except by another Waterloo. It is, however, the anti-Scriptural innovators that are chargeable with the disagreements and "disturbing the peace of the church," of which he speaks.

The baseless contention that the Book of Genesis is "based upon older documents," by whomsoever made, is in the highest degree reprehensible, if not blasphemous. Talk of "but one faith" indeed, when you are laboring with might and main to give us another! Your "constructive theology is not "evangelical," but anti-evangelical, and palpably unapostolic and anti-Scriptural in its teaching. You may hunt creation for proof of your positions, but you cannot reconcile them with revealed truth as coming from the mouth of Christ and inspired prophet and apostle. You must throw up one or the other.

Referring again to Dr. Dewart, Dr. Courtice speaks of his "utter confusion of classes of teachers who widely differ." He might just as reasonably speak of "the utter confusion of the different classes" of sinners whom God puts together and equally and justly dooms to the "pit." Whatever their individual and specific "class," they all come under the general and generic class called "goats." And so the generic term for all those classes of theologic unbelievers is "rationalists," otherwise known under their different shades and degrees of unbelief, as "higher critics." The judicious and "discriminating" controversialist, therefore, does well to place them all on one side of the line together—that is the only proper place to assign them, whatever their shades of differances.

He also explains of "the partial quotation of authors, which is resorted to by the controversialist for his purposes." Does Courtice, or any other writer, ever do anything else "for their purpose" in proving a point? When a text of Scripture, e. g., answers his purpose, does he quote the whole of the

context or chapter? Suffice it that what is quoted is correctly quoted, and conveys the opinion held and expressed by its author, and which the critic wishes to justify or controvert and condemn.

From what I have seen of Dr. Courtice's literary and doctrinal criticisms, he evidently strongly sympathizes with the "higher critics" in their anti-apostolic and hence anti-christian interpretations of Holy Scripture. He is young, and was younger still when a student, no doubt; and with such, novelty and new notions are apt to take, especially when nearing a new century, although not always with due consideration. "*Go ahead*" is the motto with some, no matter if it does land them in the ditch, or run them over a cliff. But surely all the College-trained young men are not inclined to the Workman, and, I might say Burwash and Darwinian—the evolutionary, the tropical, and rationalistic theory of Scripture interpretation. This modern style of "higher critic" exegesis is, I will here venture to say notwithstanding the "learning" that is associated with it, in view of the plain teaching of Christ and His apostles upon the points controverted, simply ecegetic *nonsense*. And if, I will here add by the way, Dr. Burwash is seriously tainted with the Darwinian evolutionary theory of the origin and development of things—man included—as I was informed by a young minister, is he really fit to be at the head of a Christian College, influencing the minds of the young and inciting them to the adoption of such heresies? "When the Son of man cometh shall He find faith on the earth?" If not to be found, He will certainly have good reason to charge such men, and their successors in the line of degenerate unbelief, with casting it out. "*Blind leaders of the blind* is another Scripture phrase that has not yet lost its significance.

The delay on the part of the printer of this book has, providentially, given me an opportunity of noticing these things. And as one who, we trust, has "obtained mercy of the Lord to be faithful," we have herein "given our judgment" and thereby "delivered our skirts." Publishing these strictures, we have discharged what we have conceived to be our duty to the connection, as well as indirectly to the church generally. If certain would-be innovating leaders in our church and College, to whom we have referred, would write, and confine themselves to such writings as has just appeared in the *Christian Guardian* from the pen of Dr. Caven, on "The Living and *Abiding* Word," it should be well for the men themselves, the paper, and the church. It would also quite obviate the necessity of criticising their productions in the interests

of Christ's Kingdom and truth.

We will add by way of note, that it affords us a measure of satisfaction to know that, being thus late in its appearance, nothing contained in this work may be interpreted to operate as a check in any way to the enthusiasm laudably inspired in the hearts and minds of very many touching the raising of the "Million Dollar Twentieth Century Fund." Such manifestation of Christian liberality on the part of the people, so far as realized and wisely distributed, will doubtless be the means, under God, of accomplishing much good.

We will add, in conclusion, that

God "created" us MAN; also "CREATED" our world,
As surely as around the sun it is whirled,
And as some have a heretic banner unfurled.
A theologic "evolutionist" upsetting "Creation,"
Should hasten to tender his "theologic" resignation.
Adam was the FIRST man; Eve, OF ALL LIVING the Mother;
And God CREATED them, Christ said, for one another,
And, "what the Lord saith unto me, that will I speak,"
Is an "inspiration" of WORDS, clearly seen by the meek.
And GOD "SPEAKING" is the word representing "inspiration,"
Which, throughout the Divine Word, is invariably given.
So, taking Christ from the Old Testament, as they virtually do,
As PERSONALLY predicted, He is not found in the New!
Again:
Ours is a "PURCHASED possession," we are "BOUGHT WITH A PRICE,"
And those sin not a little who from this doctrine entice
Christ suffered SUBSTITUTIONALLY, and thus PAID THE "DEBT;"
And the penalty of the law in this way was met.
If "SUBSTITION" and "VICARIOUS" are not found in the Word,
In the thing they represent, all the recorders concurred;

And quibbling about words do not good sense afford—
"SUFFERED FOR," and "BEAR OUR SINS," were the work of the Lord.
Hence His "blood and His righteousness," His life and His death,
Are our one only hope, as God's Holy Word saith.
And if Christ "gave Himself a RANSOM for all,"
He suffered the "penalty" pronounced at the "Fall."
Redeemed by His blood, the "Atonement" has its EFFICACY,
From the union of the human with essential Divinity—
The UNION DIVINE, doing away with the "ETERNAL,"
Making adequate to requirement a "death" that was TEMPORAL.

SUBSTITUTIONALLY "made Sin," we have "righteousness in Him;"
For Jesus "KNEW NO SIN," except as "LAID UPON HIM."
Our "lost estate" pitying, He "redeemed" us through SUFFERING,
And God's "JUSTICE" in saving rests on His "SIN-OFFERING;"
And PENAL His "groaning," substitutionally was "atoning."
Strange that this doctrine should prove "foolishness" now
To those who before it did once reverently bow—
Christ crucified vicariously for man's sin to atone,
PENALLY treading God's "winepress" alone!
But while believers in this doctrine have "hope in their death,"
Those who believe and teach otherwise "are accursed," Paul saith.
And while those "have not faith" to now compass such,
Though of false and "carnal reasonings" they have very much,
Who receive this Gospel as Scripturally portrayed
Need fear no evil, nor at death be dismayed—
"On the atonement" their soul being Scripturally stayed.

But who build not thus on Christ their Lord
May take no comfort from His Word.
SUCH faith alone brings love and peace,
And these may gloriously increase!
And as such to "perfection" grow,
A sweeter joy progressive know;
Sweet gifts to "carnal minds" unknown,
A peace, a love, a joy—God's own!

"Obedience" or SUFFERING is the demand of the law—
Obedience AND suffering met in Christ without flaw;
And our "debt" thus paid, from Him "righteousness" we draw,
Who "for righteousness [our debt] is the end of the law."
An infinite Being can pay an infinite debt,
Opposers of the "vicarious" should never forget.
The dignity of the Person gives weight to the woe;
The GOD-man alone could take man's place so,
Bear for him his punishment, that free he might go.
But "with his stripes we are healed," as in Scripture revealed;
And our "debt" thus "paid," man's acquittal is sealed.
Having broken the law, we are "redeemed" from its "curse"—
"Not with silver and gold," the contents of men's purse;
"But with a "WOE" which could alone its claims meet and disperse.
"JUSTICE and MERCY" could not otherwise meet,
And with words of "forgiveness" the law-breaker greet.
Hence substitutional SUFFERING was the judicial provision

Which alone could be accepted by unerring decision—
"If possible," Christ said, "let this cup pass from me;"
Omnicience decides that TO SAVE it must be,
And so "HE BORE OUR SINS IN HIS BODY ON THE TREE."

The position we take in reference to "inspiration" is, that "all Scripture" having been "given by inspiration of God," it must necessarily have been "verbal" inspiration when "given;" and that this is not only the dictate of reason relative to a Divine Revelation, but entirely coincides with all Scripture statement made in relation thereto.

But heresies, as above, are serious and weighty,
And might well call upon us the frown of the Almighty.
With the SUBSTITUTIONAL, some reject Christ's "divinity" too;
And this is perhaps the next thing we Methodists will do.
Depreciating the "atonement" is its natural forerunner,
Nor do they rest, I believe, until they both come together.
What men's craniums conceal it is not easy to view,
Till the process of "evolution" bring it to the front too.
Such say they are "THINKERS," which our forefathers weren't,
Since to secularize God's Word our forefathers daren't.

Of course its "presumption" to dictate to professional "scholars,"
Who are loaded with "learning" and professional honors;
But something similar was said of One greater than I—
"Whence has this man this wisdom?"—HE IS WORTHY TO DIE!

Having gone over the foregoing ground a second time, including the "*Workman Controversy*" in verse, it necessarily involves some repetition of sentiment; but the repetition, where it occurs, is differently expressed, and will of course help to a clearer perception of the subject in hand by the variety of presentation.

REV. G. S. BLAND, B. A.

A word here also touching the Rev. G. S. Bland, B. A., who, being a "broadminded" man, is also in sympathy with the "higher criticism," which is evidently spreading even among "the people called Methodists." The epidemic started, I believe, in Germany, and has been brought into this and other countries by certain traveling theologic savans who, having caught the contageon, were not *quarantined* (as those with a less harmful contageon have been) before being permitted a landing upon our shores. The disease is evi-

dently infectious, especially among scholastics. It is a mental derangement, affecting also the moral and spiritual. It is an excrescence abnormally growing upon an otherwise healthy modern advancement. And Mr. Bland, having been brought into contact with this "high critic" contageon, thus delivers himself: "The higher criticism is simply a searching study of the Scriptures to ascertain all that can be ascertained as to the date, the authorship, and the aim of the various writings"—*Christian Guardian, Oct. 25, 1899.* If this were really a correct and complete definition of it no "evangelical" or Christian teacher or writer would take objection to the so-called "higher criticism." It would probably be no higher than profitable. But in this definition of it is entirely omitted, its more objectionable rationalistic aims and designs, (of which Dr. Workman is an exponent,) ultimating in the most abominable heresies relative to prophecy, divine inspiration, miracles, atonement, &c.; together with the generally unreliable and unauthoritative human element permeating, according to these "higher" critics, the entire Bibical Record!

Mr. Bland would like, he says, to see the church "as broad as Christ." It strikes me, however, that these "higher critics" desire to be much broader than Christ. As an interpreter of "Jewish literature," otherwise called "Scripture," He was quite too "narrow" to suit them. And His "*narrow way*," it seems to me, needs widening, at least a little, to suit the "higher critic" of the Mr. Bland type.

Of "evolution" and "the great antiquity of man," Mr. Bland further says: "They are now quietly accepted," and even by "masses of members of the church." The fact is, however, that, so far from this being the case there is no generally *decided opinion* formed of them even *outside* of the Church. In conformity also with his idea of a "broad" church—too broad of course to have depth—he says, "Methodism will broaden." If at any time disposed, however, to accept this rev'd gentleman's standard of broadness, the church must take care that it doesn't so far "broaden" as to take in the "broad road, which leads to"—the reader knows where.

"Methodism's chief foes," as Dr. Saunders says, "are of its own household." The "desperate wickedness" of man's heart, and the "evil and only evil" of the thoughts thereof, must of course be conveniently relegated to the "human element" of the Scriptures. It must be *the expressed judgment of man* as to his own heart, and not of God as to what man's fallen nature really is. So also Christ's, "Out of the heart proceed," &c., and so Paul's de-

scription of it in Romans! Truly the "higher" criticismis "transforming" in its mission—almost as much so, one would think, as was he, its inspirer, whom also it would fain transform into a fictitious personage!

Since "higher criticism" was born into the world, man has got to be a pretty decent sort of a fellow--"not one tendency in him wholly and essentially evil," says Mr. Bland, "unless it be self-will;" but which, in truth, is simply at the root of all else that is "essentially evil" in him—including his enmity to God and his determined alienation from Him. Nor could there, perhaps, be anything "essentially evil" in Satan himself even if he were a real and not a fictitious character, as claimed by "higher criticism;" since, (unless we very learnedly tropicalize the record,) he could quote Scripture, reason on religion, and even preach a sermon to Christ Himself on "Trust in God." Verily the mission of the "higher criticism" would seem to be closely alied to that of its instigator in the Garden, who said, "Yea *hath God* said? but *I say*"—and that settles it! So God, and so the "higher critics." God says one thing, they another; and while professedly rescuing the Book from the infidel, they attack it on the same line as he! This last remark, however, is not designed to apply to Mr. Bland's very able advocacy of Church "worldly-conformity," and which, I suppose we are to understand, is but another phase of the advanced "higher criticism!"

DEPRAVITY INNATE—

LINES SUGGESTED ON READING A SERMON BY MR. BLAND—THE SUBJECT ILLUSTRATED BY BOER AND BRITISH.

This Brother's nature as well as name may be BLAND,
But on "ESSENTIAL DEPRAVITY" the Orthodox stand
As to all born in Christian or in heathen land.
But in man, Bland thinks, there's "an element of good;"
Hence God's account of "depravity" is misunderstood.
Paine's "voice" is merely "rude," and Spencer's is "calm"—
Over "human nature" he throws a charitable balm.
"Every element in human nature," he thinks "on our side;"
And this doctrine should be taught, whatever betide.
"Life and the world at bottom are for righteousness,"
Though both "bottom" and top evince "desperate wickedness."
But while such teaching may suit the "flattering tongue,"
It's not just what Prophets and Apostles have sung.

* * * * *

To know what man is, look at British and Boer—
Each cutting each down, as grass by the mower!

"ARBITRATION" is not equal to a "BARBAROUS settlement,"
Since it gives less freedom to the SELFISH development!
But their engines of war prove that all are depraved—
"Essentially selfish," the world is enslaved.
And while some are composing war songs for the nation,
And manifest in doing it patriotic elation,
WE would call attention to the God of creation,
Who will sustain it alone through its higher relation
A world-wide enlightener and prosperous nation.
Of course those of the British who know nothing of God,
Will boast of its achievements e'en while under the rod—
Will sing "RULE Britania while your green isle shall last;
Your future shall be still more glorious than the past"
But its "future" will depend on its godliness and God,
And not the vain boast of a short-sighted clod.

The profession of arms is thought a GLORIOUS profession,
Though its attendant be a weeping and wailing procession!
And though a "necessary evil," strongly in proof of a devil,
It is none the less accepted by "heads that are level!"
Crowned heads must have soldiers, and Presidents the same;
But for this neither they nor the nations are to blame!
The PAGEANT of itself is a glorious thing;
So the prestige of battle for poets to sing!
Its suppression would thus be a loss to the world;
Nor could men by the wholesale 'to eternity be hurled!
Its service to commerce too, with the glory and renown,
Would have to be sacrificed were this calling put down!
But the "glory and renown" encircling warrior's crown,
Though wreathed 'mid widow's tears, must not be "put down!"
Nation's wishes would then be slighted; and wrongs could not be righted,
Except plighted love ties and widow's homes be blighted!
So "patriots" think of country, and of its paeon songs,
Which celebrate its victories when grappling with the wrongs.

But though your "patriotism" be good, "philanthropy" is better,
Whether viewed in its spirit or more practical letter.
Patriotism may be a stimulant to bravery and renown,
And may influence all classes from the sage to the clown;
But exclusive patriotism is "bigotry"—WORLDWIDEISM, "charity;"
A lesson we should learn from all-embracing Christianity.
God loves the whole world, and Christ died for the same;
And not to copy His catholicity we are verily to blame.

Hence racial distinctions, and bombast of that kind,
Should all be ignored by a world-loving mind.
"Peace and good will" should be preached to the race—
God made "Of one blood all nations," we trace;
And its practical acknowledgment, should rationally face,
The wide world encircling in a brotherly embrace.
Yes, there is a "charity" that is broader than country;
A "patriotism" thus expressed by the famous John Wesley:
"The world is my parish," the world is my field;
Not for country, but THE WORLD, my life I yield.
And why not "the world," ye Churches and Nations,
And thus sustain to each other true brotherly relations?
Each equally interested in the success of the other,
And thus recognize in each, not a rival, but a brother;
Own a universal brotherhood, and a universal King,
And thus the "reign of righteousness" unitedly bring in.
God haste this glorious time, by holy prophets given,
When "His will shall be done on earth as it is in heaven"—
When English, American, Spanish, and Portugee,
French, German, and all the rest, "eye to eye shall see;"
And, united by a Millennium bond, shall peacefully agree—
When swords into ploughshares shall peacefully be turned,
And all semblance of dissension universally be spurned.

But this they will not do, at least none but a few;
For objects widely different from this they have in view.
And, whatever they profess, all nations are still bad—
They still butcher each other as though they were mad;
And mad they are truly or they never could do it,
And by "depravity" alone you can justly construe it.
"Peace Conferences" may say that they want war to die;
But "not now, not yet," their gun-shops reply.
Essentially selfish, they are watching each other,
Whether national barbarian, or, in name, CHRISTIAN BROTHER!
Peace conferences may try, and good maxims supply;
But touch a rod of their land, at your throat they will fly!
"National honor" must be sustained, by "Depravity" is claimed;
And to "sustain" it the most ignoble passions are inflamed!
Regardless of name, "Christian" nations the same,
Touch their purse, and they at once fly into a flame.
Whether German, or Russian, or Austrian, or Spanish,
Roman Catholic or Protestant, American or British—
They are all alike for a grab, which they claim as a "right,"

And no one's "right" but their own can they see through quite!
Such ought not to be; but till Scripturally saved,
It proves that the nations are "essentially depraved."
But touching COMPARATIVE "depravity," as recently seen,
Let us judge without prejudice coming between.
Were all nations barbarians who slavery had?
Were they irreligious, and wicked, and bad?
Slavery is wrong, but when thinking it right,
Briton had religion, and enjoyed it, too, quite.
But while Briton's is gone, much of Boer's remain;
And this is what gives the oppress'd a just claim—
OPPRESSION is "slavery" under a different name.
With the common "DISEASE" the Boers are infected,
Or "Outlander's" rights would of course be respected.
And if "wrongfully" Boer "has oppressed the Stranger"
Of God's "indignation" and wrath, he is truly in danger,
And God's "recompence" may expect at the hands of the stranger. *
But have Boers alone been oppressive and selfish?—
The same in the past has been charged to the British.
Its "opium" to China, and other Christianizing doings,
May have something to do with its monetary accruings;
But it detracts not a little from its CHRISTIAN pursuings.
Its "piety" is not so national as its national SIN;
And though "judgment" may linger, in due time it's brought in—
A lesson not for Churches and Christians alone,
But for Statesmen, and Sovereigns who sit on the throne.
Your infidelity, intemperance, and Sabbath-breaking sins;
City whoredoms, gambling dens, vice-engendering Inns—
These cry to heaven for vengeance, these move the arm of God,
To bring upon a nation the reprobating rod.
Individuals and nations, though "Christian," are chastised;
And if proportioned to the sin, we may not be surprised.
"REVERSES" are God's chastisements, whatever be the issue;
The contrary belief is as flimsy as tissue—
Whether Arminian or Calvinian, the Scriptures condemn it;
And this should suffice for all Christians to contemn it.
God's history from Moses is a continued rebuke
To those who His "direction" of such things dispute.
And God determines who by the swift flying ball
Shall be mortally wounded, or wounded at all—
He directed "the arrow" that was "shot at a venture,"

* Ezek. 22 : 29, 31.

"The joints of the harness" directly to enter;
And David's oft protection was no peradventure;
Nor Wellington and others, in the thick of the fight,
Were unprotected by the same omnipotent might.
The plain words, "WHEN THE SWORD I BRING UPON A LAND"
Always mean A JUDGMENT, all men should understand.
Hence 'tis folly to ignore this, as e'en Christian writers do--
It's folly, as is plain from God's dealings with the Jew.

Are Boers of "religions" "RESTRICTIVELY" intolerant?
FAILING in this, Britain fosters the "intolerant"—
The intolerant who have always been a bane to the world;
The intolerant whose shafts do not cease to be hurled.
Boers think a "Church" favoring PROTESTANT "proscription,"
Should also be content with a like "prohibition."
Nor is the tolerance of "IDOLATRIES" the tolerance GOD favors;
But of IDOLATRY and INTOLERANCE British Romanism savors.
Hence all such religions may be righteously condemned,
And for their continued existence none may justly contend—
And the Boer by proscribing it, to religion is a friend.
That "faith" is most criminal and far from being Christian,
That has in its "CANON" the "SWORD of the Philistine."
And a religion that would fetter, should itself be fetter'd.
The shackling of the shackler could not be better'd.
Nurse a serpent in your bosom to life and to health,
It will pay you with its fangs, both openly and by stealth.
This lesson is somewhat hard for a Briton to learn,
And the consequence thereof he is slow to discern;
And though the lesson be taught him in more ways than one,
He still is unwilling any other course to run.
So; denying the ATONEMENT, and Christ's DIVINITY too,
The "UNITARIAN," Boer thinks, is as bad as the Jew.
A "wolf in sheep's clothing" is a character God hates;
And this is the impression a Unitarian creates.

Paul Kruger may be covetous, unjust to others too,
Denying them civil rights, as bigoted as a Jew;
But deal with him God will as he personally deserves,
And his Government, in like manner, whose interests he serves.
But their simple religious "faith" is certainly redeeming—
Hence their "wall of defence" to the present intervening.
But cunning, craft, or skill, cannot defeat God;
Nor prevent him from administering His Judicial rod.

And this he will do unto each side the same,
If for one thing or another they are equally to blame.
And in light of His overruling FOR THEIR MUTUAL GOOD,
God's dealings with each are better understood.
A boastful "self-sufficiency" is wrong in God's sight,
And "injustice" must be crushed by His overruling might.
Treachery with the "WHITE flag" prove those guilty to be "black;"
And for this they will not gain, but sympathy will lack.
Such treacherous, cowardly, and plainly sinful acts,
Will bring to such their punishment, if they really are facts.
But Boers pray and are "enlightened," whatever British say:
They "TRUST IN GOD" and fight, hence often gain the day;
And Britain's flag is humbled, whatever they may say,
By men whose leading soldiers are not too proud to pray.

("The heart of my soul with sorrow is bleeding,"
Said Joubert who at first for "peace" was found pleading,
And then trusted in God for the help he was needing.)
But do they not deserve reverse who proudly talk of "skill,"
And trust to their own "arm" their "enemies" to kill?
If Britain would escape the reprobating rod,
Then Britain's chief dependence must be the Lord its God.
God influences mind, the course that each shall take;
Has an eye to all the "traps," the "sorties" they shall make.
Hence the gain of praying, praying to be guided 'right
Of studying to avoid things displeasing in His sight.
When Cromwell fought victorious, who crowned him with success?
His trust was in his God, and He his arms did bless.
When men are "lifted up," and to it very prone,
God withholds His helping hand, and leaves them thus alone,
To try, without His aid, the wisdom of their way,
And prove by their reverses that HE should be their stay.

Good men and Christian soldiers in our armies we have had;
And if they are found wanting now its ominous and sad.
We celebrate our battles and victories that are past;
But, distrustful of our God, our triumphs cannot last.
When worldly aims are national, and worldly sins the same,
It is that God rebukes a Power, whatever be its name.
Especially He His own reproves to bring them back to right,
And show them that to "righteousness" is promised power and might.
A generalship that faithless is, and godless its command,
Have counterparts they represent by myriads in the land.

They voice the people in the mass ; hence carry to the war
The cause of failure, and make plain what they are suffering for.
If nations' aims are wrong, whatever they may be,
The Hand Divine in conflict they will be forced to see.
And if humbling each side needs, then humbling each will get ;
But what the final issue, we cannot tell as yet.
God uses skill and "long-toms" to punish or to win,
And either side by losses are punished for their sin.
The blunderings of each that either party makes,
Are all controlled by Him who command of battle takes.
God's providence determines all, for victory or reverse,
Gives matter now, as heretofore, the historian to rehearse.
Being BRITISH, we must sympathize with those we send to fight ;
But He who weighs unerringly determines for the right.
Nations are God's instruments of punishing each other
Even though related, as Jacob and his brother,
Or the kindred nationalities of grandson and grandmother.
The nation at St. Paul's has been brought unto its knees—
Trouble alone will reach the seat of this disease.
But much more humbling still the nation may yet need,
Before it can well hope at all times to succeed,
With "unjust" powers to grapple and successful stand,
Victorious through the power of God's almighty hand.

God fights our battles still, as He did for men of old ;
And whom He fights for conquers, as in Scripture we are told.
But what this conflict's for, none may know until it ends—
What the secret purpose, the changes God intends.
The God of battles orders, saves "by many or by few,"
And gives victory to the nation to whom victory is due.
If "one shall chase a thousand," it must be by HIS might ;
And he gives it not to those who will not do the right.
Nor riches, nor men, nor science, nor skill,
Can frustrate the decrees of omnicient will,
And whatever be the ultimate end of this war,
God will show what His treatment of each was for.
Conflicts there are, and further conflicts there will be ;
But God is at the helm of affairs, men should see.
TRUST to numbers and skill, and your army is depleted ;
IGNORE the "God of battles," and your army is defeated.
Such is God's purpose to humble the conceited,
And remove the "INDEPENDENCE" which in man is deepseated.

Such teaching may not suit skeptic statesman or soldier,
But it accords with those "ORACLES" of which God is the upholder.
This is plainly set forth in God's dealings with the Jew;
And so is it with the British, and other nations too.
Hence both the British and the Boer should submissive be
To the present unfoldings of God's righteous decree;
For God knows what is best, and knows how to control
E'en the conflicts of war for man's good on the whole.
But British rule, on the whole, WE judge would be good,
Though its policy in some things be not what it should.
A whole Continent of heathen, (some Boers included,)
Require civilizing and Christianizing--by Satan deluded.
And may God overrule this sanguinary fight,
For the furtherance of good, the promotion of right.

But, invested by Boer, and surrounded by death,
Sabbath-breaking soldiers heed not what God saith!
MAFEKING keeps Sunday with "football and cricket,"
Hence deserves to be thrashed from centre to picket.
By "dancing and concert," too, they keep "holy" day,
As we gather from what the newspapers say.
Mafeking 'SIEGERS on Sunday "will not fire a shot;"
But MAFEKING, regard for the Sabbath have not.
It is thus to British name a disgrace and a blot!
And they deserve all the suffering from the siege they have got.
"Cycling sports," too, says the writer, are the order of the day—
Little wonder that a "passing shell" filled him with dismay,
When fired by the Boers on the eve of next day.
As a Sabbath-breaking "sportsman," he dreads not God's might,
But "trembles" as a Boer shell comes within sight!
His "teeth chatter'd," he says, when near him it came.
But "Sunday sports" gave the coward no dread of hell's flame!
This Mafeking correspondent represent a good many
Who fear the face of death, but of "God's wrath" have not any—
More irrational than the horse that rushes to the fray
That has but its rider, and no God to obey.
For the punishment of those in it who are so irreligious,
No wonder that its siege is so long and so grevious,
Rebels against His government and righteous control!
Were it not for God's purpose touching England on the whole,
Evil and only evil they might expect—to a soul.
But "though hand join in hand, and they harden their neck,"

They are doomed to be punished at the end of their "treck."
"God shall bring them to desolation, and consume them with terrors,"
Because of their wickedness and insanely cherish'd errors!
But "Boers work at the TRENCHES on Sunday," you say—
That's to protect human life, and not cast it away.
"A work of necessity" is allowed on this day—
To "save the life of an ass" God will not say NAY.

But the horrors of this war are felt far and wide,
By the masses, by relatives, by the young soldier's bride.
But the calls for it seem imperative, whatever betide;
And if "horrors"—it has "compensations" beside.
"Ethiopia may soon stretch out her hands unto God,"
As the result of administering His judicial rod.
Yet, "Scatter Thou the people that in war DELIGHT,"
Was the prayer of a brave warrior for God and the right. *
But should results of this war not Britain's thirst for it slake,
Other courses are open for her ambition to take.
If still you are ambitious to keep up the "profession,"
I would advise a reconnoissance of the Turkish possession.
They appeal to your charity for a few millions of shot;
And among your military "charities" this should not be forgot—
Should you wish to expend another "hundred million,"
I'd advise you to espouse the cause of the Armenian;
And expending for the "franchise," expend also for "humanity"—
Disarm the vile Turk, and establish Christianity.
A few shiploads of shrapnel, and other "charities" as well,
Might do them more good than mortal can tell—
Quench in them the infernal, and save them from hell!
And if any power would check this, that "power" is wicked,
Deserving to be execrated, as the Armenian to bepitied.
For a Power to take advantage of the suppression of such
As are noted for barbarity, and nothing so much
As the massacre of Christians and industrious neighbors,
May be "Christian" in name, but for Satan it labors.
And the nation that permits it from motives of self,
From the love of its gold, the love of its pelf,
Is unworthy of its prestige, is curst by its wealth.

* * * * * * *

Sunday fighting should be confined exclusively to self defence. Whatever the apparent gain by it, there should be absolutely no fighting allowed

* DAVID—Psalm 68 : 30, 31.

except to repulse an attack. "Remember the Sabbath day to keep it holy." The idea of men facing death and judgment in the very act of wilfully violating God's holy law, may be "God defying," or atheistic, but it is not Christian.

The Boers, I suppose, if not the British, have read the following, and are perhaps disposed to recognize it as still sacredly binding upon all nations: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then thou shalt delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it"—Isaiah 58: 13, 14. Not "*tropicalized*," or subjected to the modern process of the "higher criticism," this language is plain.

Among other national or governmental crimes, in view of Great Britain's violation of Divine requirement relative to keeping holy the Sabbath day, (especially in the metropolis of the Empire—witness the permitted business traffic in the butcher and greengrocer alleys, &c; together with the voluntary, unprovoked attacks of her military forces upon "the Sabbath day," as though upon this day, and in defiance of Divine requirement, there should be no rest from this vilest of all work in which man can be engaged—the worse than brute-like butchering of one another!) but for the redeeming and counteracting religious element permeating British Society, a history of "the Rise and Fall" of the British Empire would doubtless, long ere this, have been called for. At the commencement of the American Revolution, Washington issued an order beginning with, "That the troops may have an opportunity of attending public worship as well as to take some rest, the general in future excuses them from fatigue duty on Sunday. We can have but little hope of the blessing of heaven on our arms if we insult it by our impiety and folly."

The Sunday, the Sunday, the God-given Sunday,
Is treated by many as though it were Monday!

I am not a Quaker, nor should I, I suppose, be likely to "quake" any more than others, were I obliged to face an enemy upon a modern battle-field; but I do, nevertheless, in the name of that "humanity" which Mr. Bland says has nothing in it "essentially evil," herein enter a solemn protest against the whole infernal art and business of modern warfare as representing 19th century civilization, and the religion of professedly Christian nations—

not blackhearted individuals, not outlawed, characterless reprobates; but professedly Christian nations devoting their energies, and availing themselves of all the inventive genius at their command to device means whereby they may effect the largest amount of bloodshed, desolation, death and woe among their fellow-beings within a given time! prostituting their increasing knowledge, the scientific discoveries that God has made them capable of, by common consent, to the wholesale butchering of one another! This is the kind of "Millenium" man's "natural tendency to good" is producing; It is an exhibition of "scientific evolution," and the "evolution" of the "natural man" in company. It is to be hoped, however, that before the last man and woman are butchered by such means, a change may come, and that these "dark" and desolating ages may, through an Agency above and beyond such human "tendency to good," become a thing of the past.

I suppose, however, that those national, statesmanlike proceedings are looked upon by some as judicially reformatory; and that those newly invented instruments of world-wide national and international "correction" are to be regarded as a necessity of the times, and of the "progressive" moral character of the race. Well, if so, it is to be hoped that this style of "corporal punishment" and correction will not always be considered a "necessity of the times;" but whether or not, the *weight* of such necessary "rods of correction" are at present undeniably growing heavier!

Before forwarding this article to the printer, we have taken time to hastily compose the following additional lines:—

Other trades are designed to PRESERVE human life;
But this is to "skilfully" pierce the heart with a knife!
And this vilest "trade" universal that man ever saw,
Is recognized and sustained by international law.
"Science," which has been our 19th century boast,
Is ransacked for material men to tear and to roast!
We are thus worse than the beasts who, with nature's defenders,
Might well scorn the ACCESSORIES of such "RATIONAL" pretenders—
Might well hold in contempt our intelligent "humanity,"
Tell men their proceedings speak little for their sanity,
And much less for their "religion" than their covetousness and vanity.
It's like the madness of the pugilist in the man-fighting ring,
Where of a breath-taking "stomacher" he is oft made to "sing;"
And whose boastful ambition to him agony bring,

Whether crowned or not crowned a pugilist King.

Not a nation is "good," not one, not one—
In its present condition, truly good there is none.
Then let those who have faith unitedly pray,
That "Christian" nations, with others, be "born in a day."

Some speak of war's victories with seriousness and gravity—
WE, as an exponent of the nations' depravity.
But although the war-cloud may be lowering for a time,
Let us hope the war-spirit may be on the decline—
The Millennium of "peace" is essentially divine.
Let international law say, "No fighting there shall be,
And the nation that revolts shall be fined heavily."
For this purpose only, keep dry your ammunition—
To enforce the peaceful laws of bloodless arbitration.
International Courts of the Powers let there be,
To settle differences that arise with peaceful amity;
Legally elected the nations to represent,
And all warlike collisions in future to prevent;
Authoritative and final as an Arbitration Court,
And "to arms," AS POLICE, their only ultimate resort.
As an international "guard" thus the military would act,
Requiring land and naval stores, and international tact—
Making fines and confiscations the "order of the day,"
In the case of those "barbarians" who refuse to obey,
And, from motives of "humanity," will not cease to slay.
Give up your worldwide selfishness, and don't forget to pray
That ere long may dawn upon us this true Millennial day.
Christain nations raise your standards of "Peace, good will to man;"
For make it an accomplished fact, with promised help, you can.

* * * * *

"The race is not always to the swift, nor the battle to the strong,"
And beyond God's "time appointed" man may not the end prolong.
So Paul Kruger asks God's blessing, and SO FAR he does what's right;
But the answer that God sends must be viewed in God's own light.
God fain would hear man's prayer, and bless the trusting soul;
But He cannot bless the man who does evil on the whole.
Your notions of "slavery" clearly centre in self;
Your "franchise and taxing," in your love of the pelf.
Christ's "do unto others as you would be done unto,"
Is an injunction with which you have nothing to do!
And His positive, "Ye cannot serve God and serve mammon,"

Is treated by you as though it were "gammon!"
Hence your "war-gatherings" TO SERVE the "Prince of Peace,"
Have been from His service and commands to release.
Sorry that these things are so, for we sympathize with your "PRAYING;"
And your mistakes, have trouble for you been laying.
Yet doubt not God's goodness, for it's all for your good,
To show you that his teaching you have misunderstood.
God strikes an even balance, broadly views the wants of man;
And doubt the wisdom of His course no godly Christian can.
"The powers that be," and powers that were, are all "ordained of God"
His providence particular is, as well as large and broad.
"Such as are for death," we read, "are appointed unto death;"
And this is not man's word--such the Almighty saith.
And should foreign powers combine to frustrate God's decree,
Worsted, and made to suffer, they inevitably will be.

Advantage of the absence of Britain's army, it is said,
Is threatened by some Powers, with base men at their head:
But if Britain conquer in this war, as she probably will,
And Russia, or her neighbors, act barbarian still,
Let the teeth of the old Lion be re-sharpened and set,
And show to the world there's good stuff in them yet,
That her achievements of the past she can never forget,
And that, God at her back, all emergencies will be met.
The thunder of her "roar" joined to "the thunder of HIS power,"
Will bring her out victorious e'en in the darkest hour!
But sing not of Britain's power, as separate from Him,
Or wrath from Israel's God 'twill inevitably bring.
And who ascribes it to "skill," apart from purpose of God,
Who is the AUTHOR of skill, can inspire a clod,
May think himself intelligently discerning and clever,
And in "assertions Divine" have no faith whatever;
But that the man, and the thought, and occasion, are of God,
And that all are His servants, at His beck and His nod,
Whether for fatherly correction or the judicial rod,
No reader of Scripture, who believes what he reads,
Will side with the skeptic who for the contrary pleads.
Is a Wellington needed? God knows where to find him—
A Roberts, a Kitchener? He knows when to raise them;
And infidel or Christian, alike He can use them.
But though "the God of battles," He "delighteth in peace;"
And to serve Him in this let the nations coalesce.
Let all jealousy subside, disagreements cease to be,

Or in peaceful arbitration cordially agree.
And when this war is ended, and victory is won,
Let us give glory unto God for what He has done;
And see to it that no half-measure policy again
Disturb the equanimity of peace-loving men.

* * * *

God graciously look on us, hear a nations prayer,
And, if in the right, prosper us everywhere.
Stay this bloody carnage, the tide of war's alarms,
By hearing our people's cry for success of British arms.
So end this curse of curses, this fratricidal war—
What should brother shoot and kill his brother for?
Heaps of dying and the dead, lying upon battle plain,
Are voicing the silent cry, "Why by our brothers slain?"
From Boer and British alike, the cry goes up to heaven,
"Why from earth, and home, and friends, thus mercilessly riven?"
Have mercy then, O God, and end this fatal strife—
Give victory where best, stop this sacrifice of life.
This prayer we know full well Thou wilt not turn away;
For Thou seest the nation, humbled, is now disposed to pray.
So Roberts to us is given, and he prays, I understand;
Hence his God is with him as he journeys through the land.
Then pray to Him who heareth, ye British soldiers pray,
For, being in the right, 'twill help you gain the day.
And so, against all enemies that may against us fight,
God give us like success when battling for the right,
Until the time shall come when battling shall end,
And every man to every man prove himself a friend.
Heaven on earth we then shall have—depravity unknown—
Christ reigning in all hearts, if not on earthly throne.

"JOHN WARD, PREACHER."

At the request of a young lady who desired our opinion of the Romance entitled as above, we have just read it, and the following expresses in brief, what we think of it:—

Being asked our opinion of "John Ward, Preacher,"
The Minister of Lockhaven and Calvinistic teacher,
We give the opinion in a few lines of verse,
And its glamor of romance would hereby disperse.
So unnatural and untrue the whole tenor of it seems,
That its author seems a novelist of fabulous dreams.

It may be popular with those who are skeptically inclined;
But it cannot be to whom God has unfolded His mind.
It teaches infidelity in the form of romance--
Whether a future, a heaven, or a God—"it's a chance!"
The tendency of the novel is decidedly infidel;
Hence not written by a person of profess'd Christian principle.
Its heroes or heroines are mostly all blind;
And if not sensually, are quite skeptically inclined.
Their weak views of religion, and "lover's" mistakes,
A feeling quite unpleasant in the reader creates.
The "drunkard" of the novel merits heaven by an act—
KINDLINESS woven into a "Saviour" by the novelist's tact!!
But "No drunkard shall inherit the Kingdom of heaven"—
The state of "drunkards" and others in the Bible is given.
The plot and its characters are skilfully chosen,
And the story throughout is ingeniously woven;
But its teachings are repugnant to all Scriptural truth,
And would influence for evil both the aged and youth.
Its teaching is "agnostic"—except as to a "hell;"
And this "doesn't exist"—in it "none are to dwell?"
But "sins consequences are eternal," it wisely admits,
As on its "throne of equity" it judicially sits.
But "sins consequences" being eternal, their "punishment" is the same;
Hence its home must be SOMEWHERE, and "hell" is its name.
And apart in creed here, they are apart also there—
The one has its heaven, the other its despair!
Each, having BEING, must of course live somewhere;
And that each will live separate, from the Bible 'tis clear.
"In hell he lifted his eyes, being in torment,"
Should arouse every conscience not utterly dormant.
Being Christ's words, they are unerring and true,
And refute them of course none are able to do—
DISBELIEVE, and the place and experience are for YOU;
So says the unerring One whose words are all true.
Who disbelieve Christ's words, receive Him not as their Saviour;
Hence are "lost," however "good" their general behaviour.
There's an OUTSIDE as well as an IN to what constitutes "hell;"
And "TURNED INTO" to your "theory" rings a solemn death knell.
But it questions God's "justice," as the Creator of man,
And sees not how punish him "justly" He can!
God made us 'tis true, and will certainly do right;
For He made us "free agents," hence responsible quite.

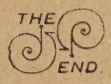
Man has not lost the power to say yes or say no
To the grace that would guide him in the right way to go.
But believer and unbeliever are essentially apart—
They give or withold from the Saviour their heart.
But some will "risk" hell rather than acknowledge a God,
Who decides men's fate by the road they have trod;
And who, rejecting the narrow, choose the road that is broad.
Their "reasonings" may be traced to this choice that they make,
Though novelists and their heroes other view of it take.
On paper they are good, but are inherently bad;
And their ignorance and blindness, being wilful, is sad.
Deny its wilfulness, if you please, to set conscience at ease;
But to "love darkness rather than light" is man's innate disease,
Though a "cure" is provided for "whomsoever" it may please,
And who, acknowledging their Sin, would get rid of the disease.
This is not only Bible, but the truth of experience,
Though with such doctrinal teaching you may be at variance.
And you are dark in denying, as well as dark in the choosing:
And wicked, in your darkness, God's salvation refusing.

But this John Ward, it appears, had chosen a wife
Who turned out to be the grief as well as joy of his life.
And though a lady, it seems, not partial to strife,
She was fit only by her "creed" to be an INFIDEL'S wife.
So to marry only an infidel "Helen" only was fit,
That together they might travel arm in arm to the "pit."
And "John Ward, Preacher," was certainly not wise
To set on a "worldling" his amorous eyes,
And marry an "infidel" whom all should despise.
Ward was further a "fool," (as well as stubborn as a mule,)
First to marry, and then desert one from an infidel school.
The author makes him a bigot, and virtually mad,
Not to know that such a course was morally bad.
Its illegality, moreover, is a flaw in the text,
With the blunderings of other lovers who were strangely perplexed.
That Ward represented "truth" we will not deny,
As opposed to all those who cherish a lie
About "hell," and those in it who are never to die.

But whether truth be Arminian or highest Calvinian,
The Bible is true, and God has dominion.
Its foundation in fact, which nothing can shake,
All infidel arguments, nothing from it can take.

And all the Book teaches is equally true—
A personal God, a devil, and angels not a few;
A "place" for believers, and unbelievers too;
And that "saved" are THOSE ONLY who are "CREATED ANEW,"
And who, SAVED BY THE CROSS, keep it ever in view.

In the *Christian Guardian*, January 3, among other councils given "to young ministers," the reading of "George Eliot's," writings (with other works of fiction,) is recommended by a Methodist minister. But while there may be some good in her writings, for my own part I do not want it from such a source. The warmth proceeding from fire is a "good," but I prefer not going to hell to get it—it may be obtained elsewhere. I don't think the devil could put his smutty fingers on anything without leaving a "black mark" upon it; and so I think it may be said of all skeptics who undertake to write books. Discovering what they were, I have continued to read simply to expose and refute, and thus weaken their influence for evil. "The memory of the wicked," we are told, "shall rot;" and all infidels are "wicked." There are only two Scripturally recognized classes—"the righteous and the wicked;" the believer, and the unbeliever; the saved, and the unsaved.



As the metrical composition following is already through the press, no alteration can now be made in it, but should another edition be called for, the perfecting of its measure, &c., will be attended to. On p. 3, line 2, after MAN insert HAD. On p. 5, SIR should be DR. On p. 13, line 7, OPPRESSED should be OPPOSED. On p. 20, line 1, read "leave IT so." On p. 24, line 25, read SUBSTITUTE. On p. 34, line 5, read SUBTRACT. In a place or two, a PERIOD has been put for a COMMA, and VICE VERSA.

THE FOLLOWING LINES,

Touching the British and Boer Conflict were too late for insertion in the foregoing text.

Though e'en a ROBERTS may propose, it is God who will dispose ;
But proudly ignoring this, men with "traps" you inclose.
So, parading in proud state may bring to us ill fate—
THANK GOD at every opening of a Transvaal gate.
But, tide of battle turning, we are apt to forget
That 'tis "KNEE WORK" (with guns) for us victory will get.
GOD is the Author of success, and those who will not believe
Deserve not His help success to achieve,
And will not, till humbled, His blessing receive.
To luxúriate in 'Fontein, and send for a wife,
Is not the most soldierly act of "Bob's" life,
And not the best way to put an end to this strife.
A good soldier may pray, and then to vanity give way,
And thus lose what he gained when prompted to pray.
MAN'S skill? its all moonshine—the "skill" is of God ;
Nor may it avail for success, except at His nod,
Some may think this all visionary, without basis in truth ;
But such from GOD'S teachings are wont to stand aloof.

"If God will, we shall live and do this or do that,"
Is a position which e'en ARTILLERY cannot combat.
But soon as a victory is gained "IT IS MAN, IT IS MAN"—
"God's help is not needed ; do without Him we can!"
Yes, elated o'er a victory, we forget, we forget
That it's God and not man should the credit of it get.
We honor the man, or the men, who the victory have gained,
Little thinking of the many whom the victory has pained.
But intoxicated with vanity near the verge of insanity,
Our "bunting" is but a symbol of man's innate depravity,
And but an index to the character of a fallen humanity.
But it's natural, you say, yes 'tis natural indeed ;
Hence for man's natural depravity we persistently plead.
Have you had a thanksgiving service for victories achieved,
Showing that in God's Providence you have really believed ;
Ashamed to humble yourselves so, He may unhelped let you go—
He requires thanks for what He does for a people, you know.

—A CRITICISM—

(CHIEFLY IN VERSE,)

Of the Smith and Workman Controversy

— TOUCHING —

THE INSPIRATION, CREDIBILITY, ETC.,
OF THE OLD TESTAMENT SCRIPTURES;

— WITH A SEQUEL,—

Replying to Smith's "Guesses at the Riddle of Existence," and his "Other Essays on Kindred Subjects."

BY E. STEPHENS,

AUTHOR OF "A NEW AND ORIGINAL REPLY TO PAINE'S AGE OF REASON;"
ALSO, "A REPLY TO M. RENAN'S LIFE OF JESUS," AND OTHER WORKS,
PRINTED AND PUBLISHED IN LONDON, ENGLAND.

AUTHOR'S ADDRESS:

"FOREST HOME," MOLESWORTH, ONTARIO, CANADA.

WORDS OF ENCOURAGEMENT.

In Methodist Workman and Episcopal Smith,
Of all phases of Infidelity we have the marrow and pith.

In this connection we would premise, that "*the working in of the quotations*," etc., which Dr. Briggs of the Methodist Book Room, Toronto, in a friendly criticism of the work, says, "shows a good deal of cleverness and ingenuity," rendered necessary the somewhat lengthy and varying measure chosen.

In a letter previously received by the author from Dr. Briggs, he observed "Dr. Workman treads on delicate ground, and here and there ventures out where many besides you and I cannot follow. But the comforting thought is that truth SHALL triumph. No attack, however covert, can carry the grand old citadel. Only confusion can come alike to infidel or false teacher."

Another Rev. Dr., with whom the author has been in communication on the subject, writes expressing regret that we have, in this Reply to Smith and Workman, "chosen rhyme as the vehicle of our thought," as we cannot in this way, he thinks, express our thoughts "so forcibly and naturally" as, he says, we have been wont to express them in prose. But, be this as it may, I think that on the whole, it is best as it is. Others have written prose replies—this will give variety. It has, moreover, been improved since it was submitted to him. This gentleman says also, that he is "as little in love with 'higher criticism,' as it is called," as we are. We withold his name, as the letter was not sent us for publication.

THE REV. J. KENNER, *of the London Methodist Conference*, after referring to Drs. Workman and Smith as "scholastic giants," says of the work: "But Mr. Stephens' 'sling and stones' have clearly proven that the armor of these giants was not invulnerable, and if he do not decapitate them (as David did his opponent,) it is not, in our opinion, because he has failed by argument to bring them to the ground. The work is unique as an ARGUMENTATIVE metrical composition, and as such should command the serious attention of every lover of the truth."

FROM REV. W. WILLIAMS, D.D., *Ex-President of the London Methodist Conference:* "Mr. E. Stephens' Criticism of the Smith and Workman Controversy is a remarkable production. He scarcely misses a point in the whole discussion, and meets every objection to the Inspiration and Credibility of the Old Testament Scriptures with a large amount of ability. I have no doubt that its circulation among the people belonging to what is usually called 'the General Public,' will do good, not only in convincing them of the strength of the generally received view of Scripture Inspiration, but in furnishing them with arguments which may be safely and wisely used in its defense." Had the MS. of this work been further submitted for review, doubtless many more such testimonies in its favor might have been obtained. We should add, that since the work was submitted to those gentlemem who have recommended it for publication, it has been revised, enlarged, and, as we think, much improved.

— CRITICISM OF THE —

SMITH AND WORKMAN CONTROVERSY.

INTRODUCTION.

Having just had the privilege of scanning Dr. Workman's Reply to Professor Goldwin Smith on the Old Testament Scriptures, the following, chiefly in metrical form, and comprising briefly both sides of the Controversy, are our strictures upon it.

An article from the pen of Dr. Workman replying to Dr. Smith's strictures on the Old Testament Scriptures, as published in the May number of the *North American Review*, contains, among other similar things, the following: "The book of Genesis gives us no theory, in the modern use of the term, either of the process of creation or of the origin of the world; it merely connects God with creation in an order founded upon the best conceptions of nature to which the mind of man then attained." * * * "The earliest narratives of Genesis express *the world's best traditional conceptions, at the time when they were compiled, respecting the origin of things;* and they embody, in *tropical* form, not only important historical facts, but also great moral and religious truths. * * * "Our forefathers," the Doctor continues, "thought that the first part of Genesis was the oldest piece of literature in existence; but the recent decipherment of the cuneiform inscriptions has revealed another still more ancient literature, one which gives us an Assyrian account of the Creation, the Fall, the Flood, and the Tower of Babel, in a form that is shown by its mythological and polytheistic features to be much older than the Biblical account, the latter being a purified and spiritualized and monotheized version of the former." Our Biblical account of the Creation is thus, according to Dr. Workman, but "a purified and spiritualized *version*" of the more ancient Assyrian account of the Creation! But the Assyrian mythical, or semimythical and traditional account being "spiritualized and purified," according to "the world's best traditional conceptions respecting the origin of things," it is now sagely announced to the world by this Professor, that we are indebted to those sacred penmen who were *the revising copyists and purifiers* of Assyrian

history for the "important facts and great religious truths" of the earlier books of Scripture, and that these great Assyrian recorded facts and truths relative to the creation, &c., purified by human Judgment and made to assume the name of Scripture, are, moreover, given to us by those ancient Bible-constructors, or sacred penmen, as we are wont to call them, not as literal occurrences, but in "tropical form;" that is, in a form in which the events as recorded never existed and never literally occurred!!

What next? "The story of Balaam," he says, "is a traditional account of an ancient angelic appearance belonging to a time when the idea of animals talking with men was practically universal, and is to be interpreted in harmony with that fact." And "the account of the sun and moon standing still" he adds, "also belongs to a time when men had no strictly scientific conception either of the nature of a miracle or of the constitution of the universe, so that physical phenomena which would now be called extraordinary would then be considered miraculous." * * * "Hence the phenomenon it describes" is now to be regarded "as a prolongation of the daylight by the ordinary laws of atmospheric refraction." This may suit men of Dr. Workman's mental and spiritual caliber; but it will not suit those who truly accept the Old Testament writings as Scripture and the Word of God.

Dr. Workman says: "The Old Testament is not a revelation, but the record of a revelation." I think he would have been quite as near the truth if he had called it an "*inspired* record of revelation," as also, "an inspired record of facts and historical events." Nor is a "record of revelation" authoritative unless it is an *inspired* "record of revelation." Dr. Workman says further, that "no scholar of repute to-day accepts the 'dictation' theory of inspiration." The position that we take in reference to this theory, as connected with a divine "revelation" and the "bringing of things to the remembrance," is, that no other mode of divine inspiration than the "verbal" is possible. But "the Holy Spirit," the Dr. says, "did not dictate the *words* of Scripture, but inspired the spiritual *ideas* it contains." It appears to us, however quite inconceivable how an "idea" can be "inspired" and conveyed to the mind, except the idea be couched in words, and in words and a language known and intelligible to the person through whom the idea or message is to be conveyed. I think the inspiration of an idea is an utter impossibility separate from verbal inspiration at the moment given—it could not otherwise be made intelligible to the human instrument of conveyance. All *Scripture*, whether Hebrew or

Greek, must have been primarily composed of words; and "all Scripture" being, according to the Apostle, "inspired," the words of which it is composed must have been inspired. To a human being, ideas *must* take the form of words to be intelligible. It is so also with all animals—no animal can get an idea from you until it gets to understand the word or sign expressing the idea. An idea as coming from another to us or to them is a mere abstract, incommunicable, incomprehensible, and utterly undiscernable thing, until it is so expressed.

Again, Christ said: "All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." (LK. 24: 44.) Then the "all things" must have been inspired, or there could have been no "must" about their being fulfilled. And the "all things written" were written in words; and these were not simply the only vehicle of expression, but the only intelligible vehicle of conveyance and expression possible to the inspired receivers and writers of those things. The "all things *must* be fulfilled" simply because they expressed the mind and will and purpose of God concerning them; and this mind and will of God must, as we have said, necessarily have been conveyed in words to the receivers of them; and, if veritable "Scripture," so brought primarily to the minds and to the "remembrance" of the divinely recognized writers of the same.

Dr. Workman further observes, that the writers of the Old Testament "made use of a great variety of materials, traditional, historical, and philosophical, according to the fullest knowledge they had, and the soundest Judgment they possessed." Deficiency of human knowledge and Judgment, therefore, are hereby rendered fatal to the reliableness of the Scripture record. And Sir Goldwin Smith, going a step farther, as quoted by Dr. Workman, says: "The time has surely come when, as a supernatural revelation, they should be frankly laid aside!" Professor Workman, however, not venturing quite so far, would fain console the Christian world with the very considerate and very considerable claim, that "If these books are a manifestation of God, they must not only, in *some sense*, but also, in *some degree*, contain a divine revelation."

"Professor Smith," continues the Doctor, "is too profound a student not to know that *the account of the Fall in Genesis*, which was once regarded by theologians as literal history, is now regarded by Christian scholars as religious allegory. This portion of Scripture is an allegorical or a parabolical representation of the beginning of moral evil in human nature." And "the doc-

trine of a personal devil," he adds, "does not belong to Mosaism, and does not appear in the Old Testament before the time of the Exile; the best interpreters of Genesis do not hold that the story of the Fall teaches the primeval personality of evil."

Dr. Workman further declares that "we are not required by anything in Scripture to reconcile vicarious punishment with our sense of Justice, because the New Testament writers nowhere represent God as punishing Christ for the sins of men. They simply represent Christ as, in loving obedience to the will of his Father, effecting the reconciliation of man to God." But the question is, How or by what means did Christ effect "the reconciliation?" It is invariably represented in the New Testament Scriptures as having been effected through or on the ground of the *vicarious sufferings*, or *punishment*, which was borne by Christ in man's stead. "The soul that sinneth shall die." Threatened punishment is the inexorable penalty of the law; and punishment must therefore be inflicted and borne; and this is everywhere represented in Scripture as having been borne by Christ in our stead; in other words, as our substitute.

Again: *apart from propitiatory sacrifice*, to shed the life-blood of a beast, or pierce and nail the hands and feet of a human body, would be rather a strange expression of "reconciliation" and friendly "communion"! Would it not rather smack of a cruel infliction of undeserved and quite unnecessary suffering, if it were not connected with and expressive of Judicial punishment?

The Doctor further remarks that, "strictly speaking, even propitiary sacrifices are merely symbols of reconciliation and communion between man and God." But killing and crucifying, we repeat, is a strange way of symbolizing "reconciliation," truly! Instead of symbolizing "reconciliation," *apart from any penal and judicial consideration*, it would rather symbolize revenge, alienation, enmity—it would be a "symbolical," or rather but too literal a representation of *ir*reconciliation, or of hatred and wanton cruelty.

The foregoing quotations may all be found in the May number of the *North American Review* for 1896, pp. 572—587. It is very obvious that all such views of Holy Scripture are utterly opposed to all evangelical teaching. And other similar expressions of heretical doctrine will be found in Dr. Workman's book, "The Old Testament Vindicated," quotations from which, with the foregoing, will form the basis of our reply in the following pages.

The object of this little work, it will thus be seen, is to defend evangelical

truth, and expose fatal error. We would be among the last to assault any man's positions who professedly contends for the truth, except it were on the plainly justifiable ground that he is really against the truth, and that this is so obvious to our own mind that it leaves us not a shadow of a doubt about it.

This tendency in some men to comport with the wisdom and spirit of the unbelieving world betokens, we think, a very unhealthy state of mind. It is well, however, that the tendency of the times towards religious scepticism is recognized by thousands of Christ's true and devoted followers, and that religious error in all its diversified forms is being successfully combated by evangelical (i.e., *Scriptural*) defenders of the faith. As said one of our reviewers, "A bit of good, sound, rational, Scriptural, dogmatic theology," coming, as it occasionally does, fresh from the pen and the press, is really refreshing to a mind conversant with the stream of doubt and uncertainty which seems to characterize the present age, infecting as it also does, many who would be notable leaders in the Church. Personally, we are not, we think, very conservative in our composition; but to forsake "the good old paths" simply because they are old, or to be in presumed doctrinal advance of our forefathers, or to gratify a mere whimsical love of novelty or singularity of belief, is, in our judgment, simply an unpardonable weakness. For thus "trembling" in face of their foes, and displaying a chickenhearted weakness of that kind, the Israelites perished in the wilderness. But perhaps their "perishing in the wilderness" was also "tropical" and not literal—certainly quite as reasonably so as is the rest of Mr. Workman's "tropicalizing." And as to deferring to the "scholarship" of such men, we might as well and as reasonably defer to Theodore Parker, Herbert Spencer, Comte, Socinius, Dr. Priestly, Spinosa, Lord Herbert, Hume, or Gibbon. It is a question not of scholarship, but of enlightened judgment.

THE CRITICISM IN VERSE.

—:o:—

PRELUDE.

These lines may lack the smoothness of chaste, poetic diction,
But they are not based on legend or poetic fiction ;
And this may help atone for poetic dereliction.
To have thoughts clearly expressed, we have done our best,
And the reasoning being sound, we ask indulgence for the rest.
Our theme being important, demanding Christian concern,
Let not defects in the measure your face from it turn.
Prose composition is certainly our forte;
But for a change we now to the poetic resort ;
And as an amateur versifier must have a beginning,
A flaw in the rythm should be a pardonable sinning.
But variety in line and measure, affords to some a real pleasure ;
And "speaking plain" does just the same to some who honor Jesus' name
The style of Christ wasn't always mild, by point and sharpness "undefiled ;"
And as our great Exemplar He, should copied by His servants be.
And when e'en learned men would make God's Holy Word to be at stake,
A pointed and a varied style is lawful 'gainst such men to make :
And logic sound and argument, with humor, irony, mingled well,
Should 'gainst their reasonings be made to tell.
Thus, our aim, it will be seen, is not to please man,
But to be as faithful to truth as we possibly can—
To prevent, if we can, the Church from declining,
Its winking at RATIONALISM, its sceptical inclining.
Written in verse, it may not please all ;
But a poetic fling may hit hard the ball.
The Church's conflict with forces, both within and without,
Will require vigorous action to put them to rout ;
And soldiers faithful and true to engage in this battle,
That spiritual disaster on the Church may not settle.
We would not impede a desirable "progression,"
But PROGRESS is made in a FUNERAL procession.
Please man, if you can, but be sure to please God,
By purity of motive, and a "don't care" for man's rod.
But the "motives" of even heretics, if rightly understood,
May really be just, and honest, and good.
So the motive of the eagle, as it picks up your child,

Is good, as with it it soars to its eyrie wild.
And so "motive," whether in man or beast it may be,
Although good, may lead to dire results, you see.

At a "millstone" Professor G. Smith has been grinding;
A "Workman" of the same craft fault with him has been finding.
But the both joined together might be tied with the same tether,
For there is fault in them both, though to tell it I am loth,
For they each claim to be of University growth.
In the Church, we are thus reminded, there are gentlemen two,
Who, burdened with "learning" and whims not a few,
Will truckle to the world, their weakness display,
By playing the "higher critic" of this our day.
Their "scholarship" seems designed to put an end to all strife,
By withdrawing from God's Book the foundation of life!
The Book did very well in the years that are past,
And we had hoped for it the same even quite to the last.
It did very well in turning sinners from hell,
Until "scholarly" Workmen came among us to dwell,
Who undertook its flaws and its failings to mend,
And give to the whole a more "rational" trend!
The good Book that has piloted so many to the skies,
Needs now to be "rewritten," or its usefulness dies!
And to be fit for its mission as modern pilot and chart,
It needs refitting by workmen of science and art!
It may be "liberality" that signalizes this move;
But it's a liberality which the Scriptures do not approve.
The prime author of the movement, lovers of "the Truth" are aware,
Is "the father of lies, the prince of the power of the air."
This wily old serpent would have the truth look "more rational,"
Quite befitting the notions of the "high critic" Professional;
And this, gentle reader, is how he would do it—
By teaching said critics just how to construe it!
He was himself an expositor as far back as Christ's day,
When to the Saviour Himself he had something to say—
Unfolding to Him the Scriptures, as he met Him by the way—
And he would help by his inspiration some men of to-day.
Did Dr. Workman not strike at the root of essentials,
We might leave him undistrubed with his college credentials,
Most gladly conceding to him a latitude of opinion,
Did he leave to God's people the essentials of religion;

The mantle of charity enjoined by the Saviour,
In such case might cover much erratic behaviour.
He may say that in some things we his meaning mistake ;
But we cannot a truth's rejection for the acceptance of it take.
And if in anything we say we may seem to be severe,
We trust that our zeal for God's truth will appear.
But saving truth being at stake, we shall endeavor to make
It appear that his positions he cannot rationally take ;
And shall endeavor in detail to be as exact as we can,
Because this gentleman "high critic" is a representative man.
He may be a gentleman "of a very excellent spirit ;"
But so also some infidels have genial kindness and merit.
The vital questions invovled cannot be passed by lightly ;
And affecting the whole Church, the bruise should not be "healed slightly."
A contribution to this end, we here honestly present,
And trust we have not "run before we were sent."
Paul recognizes "helps" in the ministrations of grace ;
And among them, we trust, God has assigned us a place.

THE CREATION.

Adam was not made of the "dust," nor Eve of a "rib ;"
To believe it is to believe a "traditional" fib !
So teach these profound scholars of 'Varsity training,
And explorers of creation when chaos was reigning.
GENESIS explains not how we came into being,
According to these Professors' extraordinary seeing !
Moses' "creation" was "TROPICAL" says the learned Professor ;
And he, it would seem, is Adam's "tropical" successor !
The "account" not being "mythical," but "popular and tropical,"
From such he would draw his "facts fundamental !"
"Creation" is thus a "figure," so far as the record is concerned ;
And if aught is evolved from it, it must be done by the learn'd !
God says, the universe came by construction ;
But this must be determined by scholastic induction !
And the story of the Serpent, Adam and Eve, and the Fall,
We are not now required to believe in at all !
The account was once regarded as literal history ;
But it now must be received as Mosaic "allegory !"
And the history being allegorical, of course Adam was the same ;
So the progenitor of Mr. Darwin on us all may have a claim !
The world is getting more intelligent and knowing every day ;
And so we're not now to believe what they did in Christ's day.
Our day is a day of fiction, of novels, romance,

And that Moses' was the same they can see at a glance ;
And so, tropicalized into fiction, as such men advance,
For our existence, after all, we may be indebted to chance !
And to "remember," as enjoined, "all His WONDERFUL WORKS,"
Might suit the Jewish religion, and perhaps also the Turk's ;
But to "talk of the MARVELOUS WORKS WHICH HE HATH DONE,"
Is not in consonance with the teaching of this sceptical one !

Geology, it appears, has quite revolutionized chronology ;
And so these "critics" are giving us quite a new-fangled theology !
The "Book of Nature" and the Bible, they think, are not in agreement ;
And so, between "Creation" and "the Bible" there is quite a disagreement !
And to settle the dispute Dr. Workman comes to view,
And thinks that by "tropicalizing," the record, this he can easily do :
And that by making it speak as God didn't make it speak,
He can help the Almighty and those who in intellect are weak.
When man was near his formation, God didn't tell him the truth,
Because he was incapable of comprehending it, forsooth !
"When the Son of man cometh, shall He find faith on the earth?"
Not if D. C. Ls. and Ph. Ds. may thus strangle it at birth !
Plain "facts" were too mysterious for man to understand,
Just after he came from the Omnicient's hand !
And, incapable of comprehending but the SYMBOLIC and TROPICAL,
God had to wait for "EVOLUTION" to fit him for the LITERAL !
But Adam had rare knowledge, and Solomon the same ;
And from them, by generation, Jew and Gentile came—
ASCENDING or DESCENDING in the same line of production ;
The one indicating growth, the other mental reduction—
A philosopher, theologian, scientist, antiquarian ;
Or a degenerate, nude savage, an ignorant barbarian.
So your so-called "evolution" swings backward and forward,
Evolving alike a Newton, a Hottentot, a Howard !
And the only RELIABLE "evolution" touching the "ascent of man,"
Is from the CARNAL to the SPIRITUAL—disprove it if you can.
An evolution of "knowledge" is not an evolution of man's being ;
Nor his ability to understand "facts" an evolution of his seeing.
Prophetic "symbol," touching the future, in reason was given,
As plain facts might interfere with the purposes of Heaven ;
But an HISTORICAL book should be plain matter of fact,
Not requiring the special services of scholarly tact.
And so it was presented by Christ to the Saints,
And against His exegesis there was heard no complaints.

"God said unto Moses, HOW LONG WILL THIS PEOPLE PROVOKE ME?"—
Thus evidently in plain "words," as in Numbers 14 we may see.
And if "what they should speak in the same hour should be given them,"
WORDS expressing the IDEAS must of such "inspiration" be the outcome.
But the MINUTELY WORDED directions of Leviticus and Numbers,
Can be little more to this "tropicalist" than the dreams of his slumbers!
But not in "visions and dreams," as teach this exegete;
But "mouth to mouth with Moses, my servant, will I speak."
So spake the Divine Rebuker of Miriam and Aaron, *
Who claimed that Jehovah by them also had spoken.
And having told him of "the Creation," and other things as well,
Of "tropicalizing" the record none but visionaries may tell.
And who tropicalizes OUR ORIGIN, as thus revealed with other things,
An unwarrantable presumption in the face of God flings!
"Orthodoxy," as against "Heterodoxy," must be tried by the Word;
And this, not by an interpretation of which Apostles never heard--
Not by a mental haziness, substituting for the literal,
A meaning that is "tropical," or a "something that is spiritual."
To be SCRIPTURAL is to be "orthodox;" and to be orthodox, "Scriptural;"
And this by an interpretation exegetically rational.
Paul tells us that God's truth we should "rightly divide,"
Which, by your whimsical "tropicalizing," you set quite aside.
Paul tells you to "study to show yourself approved unto God;"
And you do it by TROPICALIZING "Creation, the Serpent, the Rod!"
Paul tells you to "show yourself a Workman that need not be ashamed;"
And you SO do it that both by Paul and your Lord you are blamed!
And since they quote Genesis as fact while you quote it as fancy,
You reduce God's Word to the level of "Tales by De Francy!"
But "Thy word," David said, "is TRUE from the beginning;"
And hence those who deny it are here convicted of sinning.
Professedly given as literal, if not literal it's not true;
And TROPICALIZING it, Workman, brings this charge upon you.
Like all fiction, you say, "it has a basis of truth,"
And so may amuse and perhaps instruct, both the aged and youth;
But "facts" are as easily narrated as "fiction,"
And is hence not impossible to Omnicient diction.
And "facts" about our origin are a very desirable thing,
And should be adhered to when before us our history you bring.

So, also, of "inspiration" as unfolded in Christ's day,
As opposed to HIS teaching we may not ought say.
Christ's words were: "Whatsoever shall be given you that speak ye;"

* Numbers 12: 1-2.

Hence "it was not they that spake, but the Holy Ghost," you see,
As said the Divine Author of this "inspiration plenary"—
And who, pray, should know more about it than He?
Such, then, is Christ's exposition of its nature—but yet
Against such exposition Professor Workman is set!
Such, however, was "inspiration" as given to inspired men,
Though oppressed by the counter statements of Dr. Workman's pen.

VICARIOUS PUNISHMENT.

"Substitution" is discarded, and something else is substituted,
By those who though "learned," in heresy are deep-rooted.
The law calls for PUNISHMENT, and the law is inexorable;
But bruises "vicarious" they regard as intolerable!
But punishment the law demands, and such there must be;
And this, sooner or later, these gentlemen will see.
The "INJUSTICE" of the "vicarious" these man talk about;
But if "NO DEBT" must be paid, a SAVIOUR could be done without.
Preachers there were before Him, preachers there have been since;
But were they deliverers and "Saviours" in the Scriptural sense?
Christ was "the propitiation for sin," and "the Saviour of all men;"
Was Peter, Paul, or John; Luther, Knox, Wesley, or Penn?
From Christ, says Paul, "we have received the atonement;"
And this, as He taught, meant more than "at-one-ment."
PUNISHMENT for sin was threatened you and me;
And it was vicariously borne by Christ on the tree,
Or the penalty for sin would still against us all lie,
And, his sin unatoned for, man must hopelessly die.
Then preach Christ PUNISHED for the sins of the world—
And let shafts against all such objectors be hurled—
From the inspired Word of God, as plainly declared
By Him who was the "victim"—Himself volunteered—
Who said, "I am the door; by Me who enter in
Shall find pasture congenial, and be pardoned their sin."
"The door" of Heaven is thus Christ, what He is and has done;
And who enter Heaven through Him, its glories have won.
But who ignore the vicarious death of God's Son,
To tread the pathway to heaven have not yet begun.
As God declares Himself "JUST and the JUSTIFIER"
Of those who are "saved" and called up higher,
The declaration of God, "HE SHALL BEAR THEIR INIQUITY,"
Cannot be disassociated from the principle of EQUITY.
Nor does the expression, "ON HIM WAS LAID OUR INIQUITY"
Contain a word of double-meaning, or of doubtful AMBIGUITY;

But "SUBSTITUTIONAL PUNISHMENT" is herein clearly involved,
And from it the atonement is as clearly resolved;
Agreeing also with the word, "With HIS STRIPES we are healed,"
The intent of which cannot from the candid be concealed,
And Christ, referring to the "offering" thus substitutionally "brought in,"
Said, "This is my blood, SHED FOR THE REMISSION OF SIN;"
Thus shed truly and expressly for our sin to atone—
Not for Christ Himself, who was sinless alone;
But for others who to heaven by "atonement" He would bring,
And who are "washed in the blood" of which ransom'd souls sing.
But THEY will none of such cleansing, if SUBSTITUTIONALLY procured—
A "cleansing" so obnoxious to Pharisees must be ignored;
And rather than be indebted to the "stripes" of the Saviour,
They would prefer going to heaven on the score of good behaviour;
Or bear "the stripes" themselves, if borne they must be,
God's Word with their notions being made to disagree.
"Christ died for the ungodly," but not, it seems, for them;
For these, you must know, are "scholarly" men!
And those "justified by faith," who have "peace with God,"
And "the love of God" in their hearts, by the Spirit "shed abroad,"
Must get to heaven through a road by these scholars not trod.
For though "atonement" is the only "way" for Athanasian or Arian,
For Methodist, for Churchman, or heretical Unitarian,
From this only true "way" to save sinners in Christ's day,
"Evolution" has lifted these men quite away!
To be a "scholar" is, no doubt, an excellent thing,
And may plaudits from a learned alumni bring;
But the estimate of scholarship is the use that is made of it,
The good that it does, or the evil that comes of it.
"DELIVERED FOR OUR OFFENCES, HE ROSE AGAIN FOR OUR JUSTIFICATION,"
Of Workman's positions is a direct condemnation.
And to build on ought else for the heavenly land,
Is to build your vain hopes on sinking sand.

MIRACLES.

They also mystify miracles, Old Testament records discard,
And thus bring upon themselves the infidel's reward.
But discarding one miracle, you must discard the whole—
You might as well think of separating body and soul—
Having the same authority for one that you have for another;
And this places you in a quandary, my rationalistic brother.
But a "miracle" is a "miracle," and this God can achieve;
Even to the "talking of an ass," which you will not believe.

You speak of "the sun, the serpent," and the rest—
"Common sense" is a blessing with which all are not blessed—
Discard the Almighty, or discard your sheer nonsense,
About this being impossible, that not to your conscience.
You may "tropical" this and tropical that,
Until little is left to accept or combat.
"Let this child's soul come into him again,"
Must be allegorized by your "high critic" pen;
And river Jordan, Red Sea, lion's den, and "children three,"
All tropically explained by Dr. Workman must be,
For with his version of the others they all must agree.
Adam and Eve, the serpent, the donkey, the fall,
Are to him "tropical" events or nothing at all!
So the stopping of the sun ere its course it had run,
At the bidding of Him by whom time had begun—
And who thus showed that by Omnipotence battles are won—
Is a thing quite impossible to this sceptical one!
Christ refers to "Sodom," Paul to the "flood," as FACTS,
But to scholarly "critics" they are but symbolical acts!
Abel's "more excellent" sacrifice, and Enoch's UNREAL "translation,"
Call alike for a fanciful Smith-and-company explanation.
So Abram's "call to go out" was a symbolical "call,"
The literal fact being, he didn't "go out" at all!
So also Sarah's "Isaac" was but a symbolical child,
If we may judge from this critic's interpretations wild!
And "Isaac blessed Jacob concerning" "symbolicals" to come—
The "brethren of JOSEPH"—symbolically driven from his home!
"By faith Moses forsook Egypt," which he allegorically was in,
And who "tropically" "feared the wrath of the King"!
So Israel, having "tropically" crossed the sea on dry ground,
The Egyptians, essaying, were "tropically" drowned!
And if with them friend Workman had been tropically found,
The world might have missed sadly this interpreter profound!
FACTS in the eleventh of Hebrews, as related by Paul,
Thus "rightly divided," we see, are "tropical" all!
As gauged by this "Workman" of scholarly skill,
Who turns "facts" into "figures" at his own sweet will—
But a "workman" who, hence, might well be "ashamed,"
That with rationalists and sceptics he is justly named;
Since the same unbelief that characterizes them
He sets before the world with his scholarly pen;
Thereby "hanging the millstone," both Goldwin and he,

About their own necks, as in Scripture we see!
In primeval and ancient, as in apostolic days,
God "worked a work" that is worthy of all praise;
But erring unbelievers there always have been,
Who, turning fact into figure, thereby commit sin;
Who "will not believe," as foretold they would do,
But despise and set at nought God's miracles true!
To thus assault "facts" running quite through the Word,
Is a piece of audacity of which Apostles never heard;
And men's scholastic efforts to turn facts into fable
Betray a vanity of learning that for God's work disable.
To destroy the bulwarks of our faith is what skeptics have in view;
And so, on common ground with them, you do as they do—
Proclaiming your own lack of faith, you infect others too.

The "miracle" of Jonas, Christ expressly DECLARES;
But it's not worthy the credence of these men, it appears.
With the primeval "serpent" and the Old Testament "ass,"
Their faith is so weak they must needs let it pass.
But it speaks little for their judgment, and their reason as well,
To thus depreciate miracle, and their folly forth tell.
Do away with miracle, and you may do away with all—
Prophets, Christ, and preachers, may all go to the wall;
For what is left would not prove a Divine "commission" at all.
Christ referred to miracle of the "pillar"* and the miracle of the "pole" †
And quoted from the Bible as a comprehensive whole.
He speaks also of Satan who "SINNED from the beginning";
And if you "receive not this witness," it proves that you are sinning,
Being tempted by him "who was a liar from the beginning";
Thus placing you in need of Christ's substituted punishment.
To save you from the penalty of judicial banishment.
And were there not "on Him laid the iniquity of us all,"
Your chance of a pardon would certainly be small.

SCRIPTURAL INTERPRETATION AND VERBAL INSPIRATION.

But e'en the "personality" of Satan they will disprove, if they can;
Since he cannot, they think, "walk and talk with man."
The Bible may overflow with irrefragable proof;
But the doctrine is distasteful to "high critics," forsooth!
The Book may his character and his history rehearse;
But all belief in its reality these scholars must disperse!
The Scriptures by those scholastic savans thus tried,

* Gen. 19: 26. † Numbers 21: 8.

Must all conform to THEIR judgment, with THEIR reason coincide.
"In SOME sense, and in some degree, a REVELATION" there may be;
But in what "sense," and in what "degree," they clearly do not see,
Since Christ said, "ALL MUST BE FULFILLED that is written of Me"—
Whether "in the book of Moses, the prophets, or the psalms,"
And whether it suits or suits not men's scholarly qualms.
But why "MUST be fulfilled," as the Saviour express'd
Except the words were INSPIRED, given by David and the rest?
Both Christ and the Apostles oft quoted from those books,
Which these men would rend to pieces with their scholarly crooks!
Wonder Christ didn't set about doing the same,
When to the earth as an Instructor and a Teacher He came;
Thus anticipating those scholars who think they should do it,
And relieving them of the duty to thus mangle and construe it.
But Christ, although God, was not a man of "letters";
And so He has to give place to His scholarly betters!
And so, making plain their meaning to both Gentile and Jew,
It wasn't SO to be understood by me and by you;
For "SCIENCE" being in advance of Christ the God-man,
They must explain the things away that He said, if they can;
At least the LITERAL must go—the symbolic may remain—
The symbolical, allegorical, all that is TROPICALLY plain!
And though "Moses said truly, A prophet shall the Lord raise up,"
TROPICALLY he must render it, though at Christ's table he "sup"!
God "commanded" us, said the Saviour, to "honor father and mother";
But Moses' writings being "tropical," why do one or the other?
"The Spirit of the Lord SPAKE," said David, "by me"—
As in second Samuel, twenty-three, the reader may see—
And "all the prophets," says St. Peter, "have foretold of these days"—
Not by "VERBAL inspiration"—it would not be true, Workman says.
Paul "heard a voice SPEAKING to him IN THE HEBREW TONGUE";
And with the WORDS, "Saul, Saul," the revelation was begun—
But SUCH "inspiration" does not suit this sceptical one!
"Isaiah prophesied of you," Christ said to pharisaic Jew;
But being "verbally" uninspired, it may be verbally untrue,
And we may romance it into fiction, but this is all we can do!
In Matthew fifteen these utterances may be seen;
But, GIVEN as fact, that we SO RECEIVE THEM Christ surely didn't mean!
At least, so references to the Old Testament by Mr. Workman are seen!
"By the mouth of His servant David, THE HOLY GHOST SPAKE:
WHY IMAGINE A VAIN THING," and the way of wrath take!
And, "How sweet are THY WORDS," said David "to my taste"—

Not "THY words," David, but man's: you speak here with haste!
The "idea" is of God, but the "words" are of man;
And "the mind of God" in them we may read, if we can!
But "ideas" being misty when by words not expressed,
TO COUCH THEM IN SYMBOL "wise MEN" thought it best!—
At least, so is the Book treated by Workman and the rest!
But Paul speaks of "WORDS which the Holy Ghost teacheth,"
And not simply "ideas," as this ripe scholar preacheth.
And "these things that I write." he said. "are THE COMMANDMENTS of the Lord;"
Thus inspired in idea and inspired in word.
And when "the Spirit of the Lord said to Philip, "Go near,"
The WORDS were plainly spoken to his spiritual ear.
So, also, when "The word of the Lord came to him, SAYING,
I have seen thy tears, I have heard thy praying."
A "burden" of clearly defined "words" on the prophet God was laying.
So, when Balaam "saw a vision," he "heard THE WORDS of God"—
UNWORDED "ideas" came to none this earth have trod.
So, also, had the "idea" not been shaped into "word,"
"The young lad" had waited long ere a distinct "SAMUEL" he heard.
And when God said "I will add to thy days fifteen years,"
That the word "fifteen" was expressed very clearly appears.
And that Christ on "inspiration" is against Workman's view,
Should be a beacon, candid reader, both to me and to you.

That the Book contains the allegorical no Christian may deny;
But to determine what is such, need we this "scholar" to try?
That "no scholar" will believe this, and "no scholar" will believe that,
May be pedantic in those who as Professors have sat;
But to thus truckle to infidels, who think themselves wise,
Is to truckle to those whom we are taught to despise.
The "supernatural" they do not find, and other things they leave behind,
Which are not so disposed of by Christ's unerring Mind;
For while Workman goes far, and Smith farther than he,
Christ plainly rebukes both, as in the Gospels we see,
Both in what they are pleased to differ, and in what they agree.
The "immortality" of the Old Testament by Smith is discarded;
And its "prophecies" touching Christ are also disregarded.
But "immortality of the soul" was believed in by the Jew,
And the "everlasting burnings," and "eternal life," too.
"That I may inherit ETERNAL LIFE, what, Master, shall I do?"
Was a question put to Christ by a rich young Jew.
And the advent of Jesus, and His life among men,
Were foretold by God's prophets again and again—

But Smith's eyes seem as blind to it as the ink in his pen!
"OF ME MOSES WROTE," "In them YE THINK ye have "ETERNAL LIFE,"
Being the words of our Saviour, should put an end to this strife.

But "verbal" inspiration is an unscholarly thing,
To be substituted by something Dr. Workman can bring—
A "SPIRITUAL" something running, as he says, through the whole,
And as substantial and discernable as the North or South pole!
Spiritual "IDEAS," but not "verbally" express'd,
Are thus all that can be gathered from Book of the bless'd—
All that carry with them the Divine sanction and seal,
All that can be gathered touching our woe or our weal.
It's "a RECORD of REVELATION," but "not of VERBAL inspiration";
Not preceiving, through their weak but "scholarly" infatuation,
That a Divine "revelation" by Divine "inspiration,"
Is utterly impossible but by VERBAL communication.
Abstracted from the "verbal," IDEAS are incommunicable—
A mere abstract nothing, utterly unintelligible.
To "bring things to the remembrance," or REVEAL things unknown to man,
MUST take the form of WORDS, or know them he never can.
And as "all Scripture is GIVEN—given by inspiration of God,"
Those who deny it given in WORDS, but publish their folly abroad.
A "record," if "inspired," must be in "dictated" words;
The subjects and objects, the nouns and the verbs.
Nor is it AUTHORITATIVE unless it is "inspired";
And to be "Scripture" at all, all this is required.
Inspired, unerring, authoritative, complete,
We sit quite submissive at its Divine Author's feet.
"Ideas" conveyed by "words" may be apprehended thus;
But abstracted from language are unintelligible to us.
To be comprehended by man, or by beast, as creatures of time,
"Ideas" must be conveyed either by WORD or by SIGN.
All Scripture is composed of words, and "all SCRIPTURE is inspired,"
So says the Apostle, who with truth alone was fired;
But he lived not when "ideas" but not "words" were required!
Peter calls the O. T. Scriptures "the Oracles of God";
And the Jew held that their Books were free from all fraud.
When given, GOD'S ORACLES must have been UNERRINGLY such—
INSPIRED SCRIPTURE contains not error, whether little or much.
And if an element of error got in after by the way,
The mixture was permitted, and that is all we can say;
Nor can it be eliminated by scholars of to-day.
We must take it as it is, believe the facts given all true;

And if God is pleased to leave so, man must leave it so too.
Man's part is the translation—mend that if you can—
But to add to, or take from, is forbidden to man—
Whether historic miracle, or ought else in the redemptive plan.
Matters astronomic and geologic may be made to agree with science,
But on the tropicalizing of facts we should place no reliance ;
For Christ does not yield to such expositions a compliance.
And ALL that God has DONE, as per narrative, is FACT ;
And no amount of "learning" may dispute with Him the act.
Explain lawfully you may—consider the "figures" of the day—
But do not, by silly allegorizing, explain things all away.
"Figures" and FACTS are not just exactly the same ;
And to turn facts into "figures" will not add to your fame.
A parliamentary Act explained away by human tact,
Does not invalidate an originally designed fact.
Nor may you thus do with God's Oracles true,
Or the judgment of God as given will rest upon you.
Explain symbols if you please, and parables the same ;
But things given as facts LET ALONE, or you are verily to blame.
Facts given as facts must be taken as they read—
Explained away with learned nonsense, God's Word you supercede !

No Adam, no Eve, no serpent, no fall,
You should "tropical" yourself, God, creation, and all !
Then join the Agnostic who would even doubt his existence,
Were he not made of stuff of anti-tropical consistence !
You should "tropical" hell, heaven consistently the same—
That the aspirant to neither may not be to blame.
Your cause is the infidel's, your exegesis the same ;
You are a CHRISTIAN expositor only in name.

ANOTHER GOSPEL AND A NEW SCHOOL OF THEOLOGIANS.

Rejecting also the atonement AS A VICARIOUS SUBSTITUTION,
How dare you assume to preach a Gospel salvation ?
Be they Methodists or others, all those who thus do,
Are neither fit for the pulpit, nor, as believers, the pew.
But 'tis well that the Connectional leaders of to-day
Have not drifted so far, so alarmingly astray.
But, dismissed from the pulpit, as also from the College,
Such men should be informed they lack Scriptural knowledge ;
And that Methodists will not brook such heretical drifting—
Truths the most vital from God's Holy Word sifting !
Some men may be popular, as through the country they go,

Preaching that the "unatoned for" to heaven will go;
But who preaches "another Gospel" not preached at the first,
That man, says an Apostle, himself shall "be accursed"!
Such are whimsical, sceptical, superficially untrue,
Scripturally heretical, and dark as the Jew.
"But it's ADVANCEMENT and PROGRESSION," do you say?
Yes, but its "advancement and progression" the wrong way.
Satan proposed "progression" to the Saviour in His day
When, as an expounder of Scripture, in His pathway he lay!
Just as interpreters of Scripture would "progress" in our day!
But there's a "progression" towards hell, as well as towards heaven;
And men's wisdom is to consider towards which they are driven.
Workman should set up a theological shop of his own,
With the basis, "Christ did not for the world's sin atone—
That God's 'words' are not 'His words,' and 'His miracles' not 'miracles';
Though He declares them to be such in every part of His Oracles—
That 'inspiration' deals not with FACTS, but expresses itself in FIGURE;
So, at least, 'Moses' must be interpreted, if not Luke, Paul, and Peter"—
Adding other little etceteras to which he may be prone;
Also a chair for the Agnostics whose whims tally with his own!
Medley audiences "progressive" they would then doubtless have,
Quite suited to their specific, professional salve;
And if they do not enlighten and prepare for the sky,
They can deepen the darkness of those willing to die!
Balaam opposed the angel, such men the Word of God;
And each, it is clear, require the reprobating rod.
So, to meet foes of God without, and the foes of God within,
Let all Christians be united against such forms of sin.
Sad indeed it is, that men are thus to be found,
Quailing before infidels, fearing to stand their ground—
Yielding to them an inch, then yielding them a yard;
Thus displaying their own weakness, while undermining the Word.
Their intercourse with God must be questionable indeed,
Who can yield to an infidel's intelligence the meed;
And virtually cause afresh Christ's wounds to bleed,
By saying, "Of His atonement there never was need"!
They may hairsplit, refine, and quibble, indeed;
But this is plainly a part of their heretical creed.
Unitarians, and rationalists, or Methodists the same,
Indulging in such heresies they are equally to blame.
Such men must of course have something to say,
Or how could they "uncommon" VERSUS "common" sense display?

And what would they have for their diplomas to show,
If they didn't more than Christ and His Apostles know?
But we cannot see an enthusiast trying to fire a gun
At a skeptic unbeliever, but hitting God's Son,
Without telling him he's unworthy to bear the Christian name,
And that the stigma of heresy is what gives to him his fame.
But not with the false teaching of Unitarians alone,
Who say that for man's sin Christ did not atone;
But with Germany's scepticism he is also infected,
As will be seen when his book is intelligently inspected.

"Contend for," not DEMOLISH, "the faith once delivered to the saints,"
Was the dictum of him who had ground for complaints.
But "scholarly" enemies within are worse than enemies without;
And that such are those professors, there is no room to doubt.
But if no better workmen than "Workman" come from science and art,
I think these and religion might as well keep apart;
For if science, as now taught, will not yield it compliance,
True religion, as always, can live without science.
Men of "independent thought" might learn something as they ought,
By taking lessons from Him who unerringly taught.
But where, may we ask, is the Christian world drifting,
When "holy truth" from God's Word college Professors are sifting?
Sad, indeed, that they are thus into IRrationalism sliding,
While students are in them, as their teachers, confiding;
Thus unwittingly with the so-called "RATIONALISTS" siding!
Were Chancellor Wesley now to arise from the dead,
Would HE countenance such visionaries, as ths Society's Head?
Or would he not avouch them "from the truth of God fled?"
Not all "the wise of the flesh" are fit for a "call"
To "minister to the saints" in a theological hall;
The "wise" and the "learned" may think themselves wise,
When they are not so seen by the all-seeing eyes.
And even "the weak," we are told, may such "wise" ones "confound";
Thereby making the victory to God's glory redound.
But "learning" we repeat, is not to be despised;
And appropriate to our calling, it may justly be prized;
But while scholarship is certainly good in its place,
Common sense and good judgment it may not displace,
The absence of which, however, in some scholars we trace.
As good men and noble have fallen by drink,
So into contageon of infidelity even good men may sink;

And they need to be check'd in their erratic doings,
In their scholarly flights and whimsical pursuings.
The greater and more learned a professor may be,
The more dangerous and harmful as a teacher is he.
His spirit may be good, his character free from blame,
And students and others be biassed by the same;
But "the weakness of folly" must ever attach to the name
Of such college Professors of heretical fame.

MISCELLANEOUS LINES ON THE GENERAL SUBJECT OF THE CRITICISM.

A few additional ideas as suggested to the mind,
Will add variety to the foregoing, as the reader will find.
And, first, as to the "ATONEMENT," which runs all through God's Book,
And which all but the blind may see if they look—
What did Christ give his life for, if not to ATONE?
Why the voluntary agony, the sweat, the groan?
When the voluntary sacrifice of His life was made,
What was it but that a debt, a penalty be paid?
Man naturally loves life, and to labor for pelf;
But—"No man taketh my life, I LAY IT DOWN OF MYSELF."
Now an innocent man has an object in thus doing;
And a wise One must a rational course have been pursuing—
Then what was it, we again ask this notable "scholar,"
If the prompting was neither madness, notoriety, nor the dollar?
The answer is, "He bare OUR sins in His own body on the tree,"
As well as those of His crucifiers, as in Scripture we see.
"The gift of God is eternal life, THROUGH JESUS CHRIST OUR LORD";
And it was purchased by "atonement," according to His Word.
Christ said "He gave His life a RANSOM for many;"
But Workman says, No, He didn't "substitutionally" die for any!
Christ was "delivered for our offences," and "died for our sin";
But "vicariously," or substitutionally, it does not suit him!
It was not, he thinks, vicarious; it was not a substitution,
Is the decision he has arrived at by a mental resolution!
If he were sentenced to be hung for a crime that he had done,
And "a sacrifice" was accepted in the person of his son,
It may have been very truly and marvelously done,
But it was not "a substitution" in the person of his son!!
We are "justified by His blood," and "reconciled by His death,"
As Paul in his epistle to the Romans saith.
And when in Hebrews we read, "He had by Himself our sins purged,"
It proves Him the Saviour, and that for this He was "scourged."
But "The Father punished not Christ for the sins of men," *

* Page 27. By his "OLD TESTAMENT VINDICATED," his judgment is indicated.

Says this man who wields a facile though a heretic pen.
But, "reconciled to God" man never had been
But for the "substitutionary punishment" coming between;
And this is so oft repeated as the sole reconciling basis,
That herein only is man's hope, hereon his sole spiritual oasis.
"Christ is the end of law for righteousness to him that believeth,"
And he who teaches otherwise is both deceived and deceiveth.
"The CHASTISEMENT of our peace," we read, "was upon HIM,"
And on Him was thus laid the PUNISHMENT of our sin.
This is clearly set forth in Isaiah fifty-three,
And many passages confirmatory throughout the Word there be.
Man's debt Christ discharged; the law's penalty He bore—
"Substitutional punishment" could do no less, "vicarious sacrifice" no more.
But "to the redemptive work of Christ," these terms "should not be applied," †
Says Workman whose "hope" is—not that "Christ for him died"!
He should ignore the term "Saviour," and "sinner" as well;
And, with Ingersoll, "on his merits" enter heaven to dwell!
The blood was "sprinkled on the mercyseat;" so without the blood is "no mercy"—
A doctrine so plain leaves no ground for controversy.
And the merest tyro in learning can see more than he,
Who nothing "substitutional" in this "sacrifice" can see!
"When I see the blood," God said, "I will graciously "pass over";
But "type of suffering VICARIOUS," Workman cannot discover!
True, a symbol it may be, but not of "suffering for sin"—
A "suffering substitue," he thinks can't be justly brought in! ‡
He is thus at variance with his Maker, at variance with His Word;
Yet, being a good man and a "scholar," he of course should be heard.
But e'en a CHILD'S knowledge of Scripture might shame such as he,
Who "atonement substitutional" in the Word does not see.
And so Daniel, who says, "In the law of Moses is written
The curse by which for our sins we are smitten";
And that God "brought His people from the Egyptian's land"—
And thus "gotten Himself renown with His own mighty hand"—
Rebukes those tampering critics of the Workman style,
Who, by tropicalizing facts, the sacred page defile.
So St. James', "Elijah prayed and the heavens gave rain,"
May be "tropicalized" by none who would so pray again.
Isaiah also, by recognizing the literalness of the testimony,
Rebukes their presumption who turn it into allegory—
"There is no light in them who speak not according to this Word,"
Says this prophet who has a God-given right to be heard.

† p. 28. ‡ p. 28.

And "All the prophets from Samuel have foretold of these days,"
Says Peter, as on the heads of such men this rebuke he lays.
But it was written by the UNINSPIRED, says Goldwin the critic—
But "the mouth of the Lord hath spoken it," replies Isaiah the prophet.
Isaiah and the Professor are thus brought into collision,
And hence one or the other must submit to revision;
But since one is Agnostic, and hence "doesn't know,"
HIS assertion is the one which of course must go.
"What was written aforetime was written for our learning,
That we through the Scriptures might have hope" within us burning;
But their "inspiration" not accepted, or with such men's work alloyed,
They fail to give us "comfort," and man's "hope" is thus destroyed.
But, profaning THE WHOLE, more consistent is Smith
Than the man who objects to turn all into myth.
But no credit to Smith for his superior consistency—
It but emphasizes the more his blind infidel persistency.
In the stream they are both, and both sinking together—
One a little nearer shore, a little farther out the other.
Like Voltaire, and such as he, polished writers they may be;
But, like them, they are only "polished writers," you see—
Their smooth periods, while graced with rhetorical expression,
From truth and sober judgment they make wide digression.
Though different in garb, both are "enemies of the Cross";
Hence the world could spare each without serious loss.
Yet of such we would hope while probation remains,
Since mercy, on repentance, e'en the vilest obtains.
More fatal than "fornication," more ruinous through deception,
Is the teaching of those who to the "atonement" take exception;
And such "unruly vain talkers and deceivers," says Paul,
"That they be sound in the faith, REBUKE SHARPLY," if at all.
Hence we may not neglect to adopt the "sharp" style,
And "deliver them unto Satan," if need be, for awhile.
Such may be deemed presumption in this our day;
But it's presumption not to heed what inspired men say.
There lived, we read, such gentlemen in the Apostle Paul's day;
But they were summarily dealt with, and should be alway.
The authorities should do now as the authorities did then,
Or their model is not Christ and apostolic men.
"Preaching another Gospel" and thus making "shipwreck of faith,"
They "BLASPHEME," as Paul's Epistle to Timothy saith.
And to ignore Christ's atonement in the sacrificial sense,
Is to be utterly "shipwrecked," and admits no defence.
He who "commandeth the sun, and the sun riseth not,"

Takes note of your sin ; nor will it be forgot.
You are "a workman" that needeth very much to be "ashamed";
By Christ, His apostles, and prophets alike blamed—
Not "rightly dividing" the pure Word of Truth,
Yet think you are a Christian expositor forsooth !

Sad that brother Workman should thus wander away,
And publish his adhesion to the rationalism of our day ;
And that Professor Goldwin is found on still sandier ground,
Building his vain hopes on his theories "profound"!
He is not pessimistic, but is hopeful and clever,
And thinks that he MAY have a conscious forever ;
And so this shrewd guesser at "the riddle of existence,"
Whose chief characteristic is his infidel persistence,
Nevertheless hopes for a conscious and a happy futurity,
Where, with his chosen companions, he may dwell in security !
God will grant him his choice, he with infidels will go,
Transferring his "guesses" to the regions below.
"Existence" truly is wonderful, but existence we have,
And his "guesses" at its "riddle" are but an infidel salve—
Not to help our sight, but to take from us light,
And of all religious truth deprive the world quite !
We must "give up our allegience to the Book divine,"
Thus reminding us of the spirit that inspired the "swine"—
He prompted the swine to suicide, prompts such men to the same,
Though to a common inspiration they would scarcely lay claim.
But "vengeance will be taken on those who know not God,
And obey not the Gospel of Christ Jesus the Lord"—
"Except ye believe, ye shall die in your sins,"
And this belief with Christ's Messianic mission begins ;
Then come His miracles and teaching, the message God sends,
And with His atonement, His intercession, and heaven it ends.
To none of which is this Professor a believing subscriber ;
Hence his relation to God's people and heaven is--an outsider.
And Smith's critic "theological," being essentially to blame,
Unatoned for and unwashed will fare just the same.
The Old Testament must be haggled by this "scholar," forsooth,
Who would substitute his whims for divinely inspired truth !
"It is not a revelation, because it is recorded"! *
So a speech is not a speech, because it is reported !
Such the conclusion of this ripe scholar's skill,

* Page, 41.

Who, because written, should pronounce a will not a will!
"Learning" is helpful no doubt to the wise;
But to others it would seem quite contrariwise—
A miasma through which disease is contracted,
A fever-smitten brain, quite mentally distracted.
But a "deep" thinker is Workman, if not very sound,
As deep as the mire in which he is found!
"The REVELATION was inspired, but the RECORD of it not";
And so omissions of the recorder was because he forgot;
And though the prophet received "revelation" in purity,
Against human admixtures was no "inspired" security!
Also "IDEAS" were of God, but "words" expressing them of man †—
"Dictating WORDS" was not according to God's plan,
Who would have us sift the human from the divine—if we can!
Such the conclusions arrived at by this gentleman of learning,
The truth or falsity of which we leave to the discerning.
But the "Ark of God's Covenant" may not thus be defiled—
With such presumption God will not be reconciled.
Workman may mean well—mean to thus "steady the Ark"—
But, slighting the SPIRIT'S work, he is left in the dark.
Hence, with brain's crammed full of learning, men are still so undiscerning,
That, with God's lamp before them burning, they His holy truths are spurning!
This is not easily comprehended, where sincerity seems to be blended;
But there is leprosy of the brain, as well as leprosy of the skin,
And the leprosy under "broadcloth" with the former doth begin.
But such leprosy being moral, it takes the form of sin,
And in preacher or professor's chair should not be found within;
But "outside the camp," outside the camp, with the morally unclean,
Is the only place to assign such, as in Scripture may be seen.
A Committee composed of friends, or of men inclining his way,
Are not judicially the fittest to hear what he has to say.
A fair and legal trial should of course be accorded him,
Within his Conference's jurisdiction, and by legally appointed men;
But if more than Workman's book is needed by Church Committee
For his impeachment and condemnation, it is certainly a pity.
For that he's no Methodist in doctrine is as clear as light of day,
Nor may his heresy be modified whatever he may say.
"Not guilty," it may be pleaded, with the book before him open,
With the things in black and white which were written and spoken!
And to cut loose a loved "scholar" and send him away,
May be painful to some who would fain have him stay;

† Page, 36.

But while sympathy is good, and Christian charity the same,
God's truth must be exalted above every name.
Workman's "zeal of God" not being "according to knowledge,"
Was he not righteously expelled from the College?
But, unfit for a college, is he fit for a pulpit?
And may a church thus retain an heretical culprit?—
A culprit to be pitied, but a culprit nevertheless,
To be pardoned on condition that his errors he confess—
That he will adhere to the creed he was pledged to uphold,
When he contracted to be a shepherd of the sheep of the fold.
A Committee, sympathetic, at such heresy may wink;
But what of the souls that to hell may thus sink?
"The blood" of all those we thus send to the fire,
God says of the unfaithful He will surely require.
A friendly weakness of that kind moved not Jesus and Paul,
When Peter they condemned and "rebuked before all."
And so a verdict that is based on higher motives than such,
Will be found by all who with Christ are in touch.
A connivance with error MEN may pass lightly by—
Not so the tribunal of "the Higher than the high."
Hence the effect such should have on examining Committee,
Is to take a firm stand, though mingled with pity.
A Methodist teacher should surely befit a Methodist Church,
Unless its doctrines are to be discarded and left in the lurch.
Then let us look to the port to which we are being piloted,
And see that preaching innovators are effectually quieted—
Infidelity Unitarian being the point to which they are steering,
It's high time the authorities of the Church were interfering.
Such would lead, through their teaching, the whole Connection astray.
And scuttle the old ship as at anchor she lay!
Though sincere and well meaning, they would "scuttle" her till careening;
And this calls for energetic and prompt measures of intervening,
To prevent what their "zeal without knowledge" would accomplish,
And renew'd confidence in the "ship" and its officers establish.
But be straightforward, Professors, and if such doctrines you teach,
Honestly acknowledge that "another Gospel" you preach;
And that Paul and John Wesley, though good scholars each,
Were not qualified by "science" your "high criticism" to reach!
But would you retain the position that has procured you your name,
You must preach the old doctrines, and must practice the same.
Your "critical" aspirings illustrates "pride before a fall"—
The history of the past should prove a warning to us all—

And if such aspirings do not heart and intellect illumine,
They make plain to the discerning that even Methodists are human.

Cook's "Reply," which I have just seen, may with profit be read,
As it strikes Workman's positions right square on the head—
The four central chapters omitted, as not being so well fitted
To meet the sheer nonsense of this "high critic" educated.
But the three chapters first, and also the three last,
May be read with real profit, though the central be passed,
And for further light hereon, we would counsel all to take
A pamphlet written and published by the Honorable S. H. Blake—
A man whom "some ministers would excommunicate"
For his book, which by the thousand should everywhere circulate.
Be his Church connection what it may, I see he's a BIBLE Christian,
Quite ready for a College "Anakim," quite able for a scholarly "Philistine."
His creed, may be Calvinistic, or it may be the creed Arminian;
But he is not a blatant "high critic," nor a heretic "Unitarian."
He loves the truth, PROCLAIMS the truth, which ALL ministers do not do;
And this parting 'cinuation, brother Workman, applies to you.

ASPIRANTS TO THE "HIGHER CRITICISM."

I have nought against the man, but much against his creed,
And that all Christians should have the same, there is now a crying need.
Aspirants to the "higher criticism" of late years are not a few,
But to characterize them exactly it is not easy to do.
But, "esteeming themselves something when they really are nothing"—
"High" critics when "low"—a false position they are assuming.
The learned PEDANT in College, the dude scholastic of the Church,
Of all teachers of religion is doubtless the worst.
Hence aspirants to "high criticism," the "dudes" scholastic of to-day,
When found within a College chair should at once be put away;
For, as a beast diseased in sheepcot, or in a drover's stall,
They endanger by their presence the health of one and all.
The "high critic," being "highminded," he presumes upon things
By which Divine condemnation on himself he brings.
He thus dubs himself "high," while his Maker ranks him "low,"
Helping, through his teaching, who in "the broad road" go.
But this suits the "broadminded" latitudinarian,
Who is just as sure of heaven as the Saviourless Unitarian—
Each teaching doctrines not taught in Christ's day,
As "thieves climbing to heaven in some other way"
Than by "Atonement" through the Saviour, as, with Him, we would say—
Ignoring the Divine Word as an unerring guide,

Its inspiration being defective, and a good deal beside!
Thus "wise" are they "above what is written," you see;
Nor will they hear and be persuaded by even He
Who died on the Cross their Saviour to be!
So when they each meet Him, with "fan in His hand,"
"Speechless and dumb" they before Him must stand!

That man never realized the true nature of sin
Who thinks that unatoned for he may yet enter in
To the land of the bless'd, the home of the pure,
Where "the blood washed" may enter, but not a soul more.
Who "sweeps through the gates WASHED IN THE BLOOD OF THE LAMB,"
Will get free acceptance, but no one else can.
And who without such a passport attempts the intrusion,
Will get to his sorrow judicial exclusion.
So says the Divine Word, on which we may rely—
It's the decree of the Judge, the Word of the Most High.
"The Lord our righteousness" is He who came our "substitute" to be,
Fulfil the law for you and me, from sin and guilt to set us free.
"To fulfil all righteousness" from heaven He came;
To save from hell, from sin the same.
His name is hence "above every name,"
As the Scriptures everywhere proclaim;
And hope from other source being riven,
No hope apart from Him is given.

CHURCH COLLEGES AND THEIR "ADVANCED" TEACHING.

"Vain theories" are getting quite fashionable, among them the "Ascent of man";
And e'en the Church must get into fashion, and play "scientist" if she can!
"Knowing nothing but Christ and Him crucified" is quite behind the times;
It suits only distant mission fields, is adapted only to foreign climes!
The plain preaching of Paul, and of Peter, of Jesus, James, and of John,
Would not suit a Church of this age—its prestige would soon all be gone!
But the "fisherman" preached to his thousands, and thousands fell pricked to the heart;
Nor was he very much burdened with learning, nor skilled in the orator's art.
Does a Gospel pronounced "everlasting," need science to keep it from blasting?
Needs the spiritual element within it such help to make it lasting?
So at least to us it would seem, by the way some men are inclining—
On the "science" ignored by the Saviour, rather than on His Word reclining.

Theological "speculations" are a cyclone of this age,
Hurtful to very many, disturbing to the sage.
But 'tis well that all Christians are not so inclined,

Who, content to be educated up to Christ's mind,
Would leave the "higher criticisms" to the world to pursue,
Well knowing that God's Chart will take them safe through.
Less attention to the "knowledge that passeth away,"
And more to the faith of Paul and Christ's day,
Is a lesson that College Faculties need much to heart lay.
Of course "learning" is good in the hands of the wise;
But not every Professor is taught from the skies.
As the gold and the glitter, dangling in chain from the vest,
Betrays the vanity and pride still lodged within the breast;
So the vanity of some men though by them unperceived,
Is fed by the learning through which they are deceived.
They may think themselves teachers of the right and the true,
In thus setting before the world things novel and new,
And think by the "sincerity" of their course they do well;
But perceive not the "vanity" they thus forth tell.
We would not of course dictate to gentlemen of learning,
Knowing that they of all men should be most discerning;
But when they oppose Christ's teaching, forsooth,
As plainly set forth in the Scriptures of truth,
We are emboldened to set natural modesty aside,
And give them a plain talking to whatever betide.
And though College Faculties must have something to say,
When God's truth is assailed by Agnostics of to-day,
If you would avoid certain and very serious disaster.
Let not blind zeal for "progression" displace zeal for the Master.
It is plain that an "Evolutionist" is not necessarily an ATHEIST;
But WHO CONNECTS IT WITH MAN'S ORIGIN is as plainly a DEIST.
And be he the Head of a College, or a theological Professor,
Against Divine truth, as revealed, he is a guilty transgressor;
And, renouncing the teaching of his Church, should renounce also the name,
And thus proclaim to the world that he is not now the same.
We are glad that Dr. Shaw doesn't with their heterodoxy agree,
And cannot eye to eye with those Professors see.
An essential of the professions and of professional men,
A College training for our youths we may not condemn;
But Professors theological should be holy, orthodox, and wise,
To train those who are destined to train others for the Skies.
Men with heart on salary, or whose aim is high position,
Are not the world's great need in its present lost condition.
And indulging in "speculation" and fanciful "reviewing,"
Is not just the way lost sheep to be pursuing,

And was not a Wesley's mode of saving them from ruin.

THE CAUSE OF CHURCH FAILURE.

A College training that lacks the "enduement of power,"
Is but a poor qualification for the spiritual work of the hour.
And the lack of true devotion, and of wholesoul'd consecration,
Gets an impetus from doubtful and faith-weakening speculation.
And thus, getting stores of knowledge without the Divine anointing,
Appointment to the preacher's office may lack the Divine appointing.
Did College learning and vital piety, as they should, go hand in hand,
Colleges would be a greater blessing in this and every land.
A worldly concern about scholarship, fine orations, and pay,
Prevents the success of much of the ministry of to-day.

Some pastors are, beyond doubt, "wholly consecrated" and true.
But if counted, I fear, would prove comparatively few.
This consecration to self, scholastic vanity, and pelf,
Until the chief characteristic becomes a concern about self,
As an insidious monster, grips hold of them by stealth,
And has its counterpart in the laiety in their graspings for wealth,
"All men seek their own, not the things which are Jesus Christ's,"
Might still be applied to some who are "called" to be His "lights."
If their prospects for salary were but three hundred a year,
Not many of them would graduate for the ministry, I fear.
Their "love for souls" may move them to preach and to pray,
But they must have more for such work than a dollar a day!
A Wesley might do with this, and a Paul take still less;
But it would not keep THEM in food, proper equipage, and dress!
"THE WORLD" must be "followed," in food, equipage, and style;
And their holiday excursions need so much a mile.
The times have changed truly, and so have the men too;
For if they do not get good pay, not a day's work will they do.
The fields may be white, and quite ready for the harvest;
But--"WHAT WILL THEY GIVE ME?" is too oft, I fear, uppermost.
"I give so many hours of labor, hence have a right to good pay,"
Is the world's mode of reckoning, but is it the right way
For those whom God calls to preach and to pray?
True, the laborer in God's vineyard is worthy of his hire;
But apostolic aims, and modes of reckoning, were very much higher.
The salary for "fisherman" Peter was enough for "learned" Paul;
Nor did he say, "Unless I get more I will not preach at all."
"But is there money in it, and will it pay"? is the order of to-day;
And it graduates the "LOVE" of some who preach and who pray.

If thus "graduated" by the Saviour, I wonder where we'd be—
From sin, and death, and hell, we never should be free!

Pardon this digression, friends, for it seems to be much needed,
Touching a matter of some moment that needs to be heeded.
What has been a cause of Church failure, will be a cause of ours too,
Unless to the teaching of God's Word and the Spirit we be true.
Truly "the best of all is that God has been with us,"
And the very worst of all would be for the Spirit to leave us.
But as your colleges go up, does not your spirituality go down?
And is it not yourselves that with "laurels" you crown?
Do your institutions of learning, though financially they prosper,
Vital religious experience of the deeper grade foster?
And your "higher education," is it favorable to true piety?
In some it seems to produce a very marked contrariety.
And erring men, such as Workman of scholastic repute,
Are a product of your College and "higher" educational pursuit.
Take heed then, that you be not humbled "by the power of His might"
Who said, "I will cast Judah as Israel out of my sight."
You may boast of your numbers, take the Church census exact,
And arrange your machinery with scholarly tact;
But unless on your sails the Spirit continue to blow,
Your machinery and mill would soon cease to go.
The Church of Rome still exists, but its spiritual power is gone;
And sins of HERESY and WORLDLINESS similar judgments may bring on.
We thus blow a blast, as from a prophetic horn,
Not to be pessimistic, but God's people to warn.
I think you were quite as well when you were plain "Victoria College,"
And had no such aspirations towards "the higher grades" of knowledge,
Your "mill" then turned out wheat, while now it's mixed with chaff—
Of good, SUCCESSFUL preachers perhaps proportionately not one half.
And I think you equip too many, more than have from God a "call";
And these e'en though "well educated" are not fit for the work at all.
And some become superanuates before their work is done;
And in numbers never dreamt of when the work was first begun.

No doubt the people should give willingly, and try to do their best
To lift the monetary incubus that on the churches rest;
But this going in debt for colleges, and churches just the same,
I think is an indiscretion for which we are all to blame.
"Owe to no man anything but the ministry of love,"
Is not unworthy of regard, as it came to us from above.
Had man owed to "no man anything but to love one another"

It would have saved not only churches, but many a homestead and brother.
In this David sets example which we might do well to follow—
If we build a church to-day, open it free of debt to-morrow.
Your "estimates" of Church property might then be given exact;
And the many mortgagee's "600's" you need not then substract.
A reckless expenditure in building and needless decoration,
Is like the man Christ condemned for his want of calculation.
There may be exceptional difficulties in gathering supplies,
But worldly Church expedients do not come from the skies;
Nor is a reckless expenditure either Christian or wise.
A plain four-wall'd building may see as many pentient tears,
As an expensive cathedral which brings debt for many years.
DEBT bankrupts God's churches, paralyzes spiritual life,
Prevents sinners from being saved, begets discontent and strife.
It gives anxiety to the preachers, makes them think of leaving,
Stirs up their native selfishness, and leaves the Spirit grieving.

To build a thousand dollar house, or a thousand dollar barn,
And pay for it when finished, men of moderate means can;
But to "build a house for the Lord," forty or fifty combined
To pay for when finished money enough cannot find!!
Had God so dealt with men as they thus deal with Him,
Little sscrifice would He have made to atone for their sin;
And little "corn, wine, and oil," and things of that kind,
Might they reasonably expect in their storehouses to find.
Leave "God's house" free of debt, as you leave your own, to posterity;
And thus hopefully look for God's blessing and prosperity—
Have more to give to objects for the saving of the world,
And to have in every land Christ's banner unfurled.

CONCLUSION.

A word in conclusion to "high critic" unbelievers,
Who, criticising the truth, were never its receivers.
Truly sad is their state who compel us to say it,
And tragic the part of those who would play it;
But if gentleman critics, whose heads are astray,
Are determined to do so, they must go the wrong way;
But men of sound sense and spiritual discerning,
While giving them due credit for their "wisdom and learning,"
Will refuse to accept what leads to the "burning."
"I have finished my course, I have kept the faith"
Spite of the "opposers of science," the Apostle Paul saith.
And, inspired by "one Book," IN THE ORTHODOX SENSE,
The founder of Methodism wrote much in its defence.

Allegory and parable, fact, symbol, and figure,
Require the same mode of treatment in our day as ever ;
But theological critics, to TROPICALIZING prone,
Would do well to leave figure, as well as miracle, alone,
Learn to speak of "the Old Testament" as Christ of it spoke,
And what He said of its "inspiration" attempt not to revoke.
Workman is a rationalistic doctor of doctrinal "evolution,"
A "survival of the fittest" being his practical solution.
But an evolution of doctrine without Christ as an authority,
While suiting some Doctors, will not suit the majority.
The plain import of the Word and teaching of the Scriptures,
Are nullified or set at nought by their whimsical strictures.
That Workman is gifted and sincere, we will not deny ;
But gifts and sincerity may fail truth to descry,
And may teach fatal errors which cause men to die.
His theory of inspiration undermines its authority ;
But this, we are thankful, is not the sin of the majority.
This work of the sceptic, Professor Workman may do ;
But it's shunned by the many ; it's the work of the few.
He virtually makes the record a history of lies,
Though presented as truth to all readers' eyes.
Given as square history, it is nothing but fiction,
According to the theory of this gentleman's diction.
If he had not given encouragement to those who blaspheme,
And God's Word, as "inspired," had learned to duly esteem—
If he'd regarded man's redemption as "bought with a price,"
That nought but the blood of the Infinite could suffice—
That "atonement" was atonement not only in name,
But frees man from his penal subjection to pain—
That our debt to the law being as literal as true,
Only a full payment could discharge what is due—
That "He hath made His wonderful works to be remembered,"
And not to be by theological butchers dismembered—
That to Christ Old Testament miracles were literal as the New,
And that all the Apostles so regarded them too—
That "miracles" being so called by the Author of the same,
Who would discredit and tropicalize them is greatly to blame—
That "chosen IN HIM ere the world's foundation slain,"
Proves "substitution" to all those who have on Him a claim,
And that He atoned for our sin, and so takes it away,
As "the Lamb of God slain," as the sacred Books say—
Had he spoken of these things as Christ spoke of them,
Dr. Workman had not heard from our answering pen.

A SEQUEL TO THE FOREGOING,

SETTING FORTH

Professor Smith's Deism and Atheism.

PRELIMINARY REMARKS.

Since writing the most of the foregoing, we have been favored with the reading of Dr. Smith's "Guesses at the Riddle of Existence, and other Essays on Kindred Subjects"; and the following embodies in brief our impressions of it. I do not remember of ever reading anything, I may say, that gave me more surprise. Until reading it, I was not aware that the Professor was an out and out infidel—that he was an Agnostic. The book discovers extensive reading, and a versatility and plenitude of thought on the part of its author, truly; but the omnipresent audacity of infidel assurance, coupled with a continuous manifestation of spiritual ignorance, and at the same time mingled with an apparent sincerity of design to discover and expose only religious error brings very forcibly to the mind the words of the inspired Apostle—"Ever learning, *but never able to come to a knowledge of the truth.*"

Until lately, we had merely read references to this work and quotations from it. There is in it throughout such a commingling of the true, and what all but the unenlightened and spiritually ignorant know to be false, that it constitutes a work which is most deceptive and misleading; and to many minds will doubtless prove disturbing, and perhaps very harmful in its general infidel tendency. The very absence of the coarseness and blasphemies which characterize many other infidel works, together with the scholarly refinement of style and general plausibility of presentation, enhances its power for evil. Professing, moreover, to be moral in its teachings and to inculcate the virtues of social life, as an infidel work its whole tendency is the contrary. It essays to release from all religious obligation, and from all amenability to the Divine Law; and this, I might say, blasphemous assumption and presumption, in which it is quite pronounced, pervades the work throughout! Its moral tendency is to operate as an engine of destruction for both worlds; and its author is a leader in the ranks of a growing evil which needs to be confronted with the

battering-ram of positive and unyielding truth, and that shall carry with it no uncertain sound.

"*If* there is a Deity"; "*if* theism can be proved"; and "*if* our nature has an author," * is the only goal which this scholarly gentleman, it appears, has succeeded in reaching; but which, with all his intellect, and learning, and researches, he cannot pass! How true therefore is the inspired sentiment of the Apostle: "The wisdom of this world is foolishness with God." Also: "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. For it is written I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? hath not God made foolish the wisdom of this world. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching [so esteemed by the Greeks and their brother infidels of to day] to save them that believe." 1 Cor. 1 : 18—21

* "Guesses at the Riddle of Existence," &c., pp. 112, 129, 232, 242.

THE CRITICISM IN VERSE.

—:o:—

Dr. Smith's style as a writer is essentially his own,
And his reputation for scholarship may be widely known;
But his treatment of the Bible is an unwarrantable assumption;
Hence to arraign such a scholar we think no presumption.
Nor are those who pride themselves very much on their learning,
Always of thinkers the most accurate and discerning.
And even "the weak and unlearned" God can choose to confound
"The mighty," and those who have "learning" profound.
And this He declares it is His pleasure to do—
A distinction the Divine wisdom keeps ever in view.
It is not for the "learned," it is not for the "wise"—
Who are exalted so highly in their own eyes—
To know God's truth as it came from the skies.
It's for the wayfaring meek and the wayfaring lowly,
Who are willing to be Christlike, who are willing to be holy,
To have "Christ formed in them the hope of glory";

And who, bowing to the Cross, are saved through its story.
"Ye neither go in yourselves," Christ said, "and those who would ye hinder";
While to champion "the truth" is the work of the faith's defender.

PROFESSOR SMITH'S DEISM AND ATHEISTIC AGNOSTICISM.

"Nature leads the reasoning mind up to nature's God"—
So say the greatest thinkers this earth have ever trod—
By a process of reasoning logically sound and clear,
And which to the morally unprejudiced must clearly appear.
The mystery of existence is an undoubted reality,
As confounding to atheism as obvious to rationality.
And the fact that WE ARE should lead to a theistic belief—
An argument as conclusive as it is simple and brief.
True, the being of God is to man quite astounding;
But THE REVELATION OF HIMSELF is to "Atheism" as confounding.
And this He has done in the heavens, has done upon the earth;
By miraculous manifestation, and the Son of God's birth.
But this Professor and Atheism having entered into an alliance,
It's the grand outcome, we are told, of his infidel science.
Gentlemen Darwin and Huxley, and other infidel teachers,
Have "evolved" the good man above the realm of the preachers;
And from thence he looks down and offers them a hand
To raise them to a realm above "Immanuel's land"—
To the realm of "Agnosticism," where nobody knows
Whence, and by what power, he came, or whither he goes!
But it's an infidel "ADVANCE" to know THAT YOU DON'T KNOW,
And the acme of wisdom to "know" as they know, to go where they go!
The heavens may declare God's being, "the firmament His handiwork show";
All they say to this Professor is, "YOU CAN'T TELL, YOU DON'T KNOW"!
Thus in vain do sun and stars their wondrous courses run,
They prove not the presence of an omnipotent One!
The most palpable truth is thus lost upon them,
Poor, sin-smitten, blind, infatuated men!
"Neither would they be persuaded THOUGH ONE ROSE FROM THE DEAD,
Believing not what Moses and the prophets have said"—
He either "FEIGNED himself dead, while still he was alive,"
Or some other such nonsense these men would contrive!
And, resolved to be thus "wise above what is written,"
They are left to the blinding maledictions of Heaven!

The term AGNOSTIC describes the class, "WE DON'T KNOW,"
Who have resolved in ignorance of God and religion to go.
But it's an "election" of their own, and therefore WISELY elected—

At least, so they think; nor is "foolishness" suspected;
For "foolishness" by "ignorance" is not easily detected.
An atheist is one who doubts that a Being exists
Who made all things, and by Whom all things consist—
A creature of REASON, or he of course could not DOUBT;
But whose "reason" with the doubt seems to have gone quite out;
For it's "the FOOL who saith in his heart, There's no God";
And a good many of such "fools" this earth have trod.
And such as "DON'T KNOW" being all of this class,
In this they are on a level with the ape and the ass!
Claiming for their origin a monkey paternity,
They belong as a consequence, to the "DON'T KNOW" fraternity.
And this Professor "DOESN'T KNOW"; for he has told us so;
Hence in this ignorance, with the beasts, he has elected to go!
His ambition and "science" have led him to this,
And no doubt it affords him considerable bliss,
To know that he doesn't know (as the beast doesn't know,)
That there is a heaven above, that there is a hell below—
That he aspires to be as ignorant as an ape or an ass
Of the God that made him, where his eternity he shall pass!
Of his origin and destiny, what his weal or his woe,
Whether ever from this earth he is destined to go,
He is as ignorant as an ox, and would have all others so—
Until the judgments predicted break on their horrified vision,
Re-disclosing to them their future by omnicient decision!

"The REALITY of existence" by some men has been doubted;
But this idea by Doctor Smith has justly been scouted.
His "Guesses," however, are in much the same style,
And shows the Professor to be in darkness the while!
To "guess" at a thing when no guessing is required,
And to doubt the reality of what has transpired,
When evidence in proof is both credible and abundant,
Insomuch that any more would be really redundant,
Is a spiritual disease with which man is afflicted,
And to the spreading of which this good man is addicted!
A Book that suits not the bad, but is loved by the good,
Is an argument in its favor that is well understood.
But a pity that those talents should be so prostituted—
That the Bible by such men should be ruthlessly looted—
That their "enmity to God" must in this way find vent,
On His Word, and His Church, and His people be spent!

"The foundation of another life," Smith says, "is giving way"
And by helping to undermine it he is serving his day!
Thus ministering to God's enemy, the devil, and sin,
And preparing for himself "wrath," when his "day of wrath" shall begin!
"If the foundations be destroyed, what can the righteous do?"
Gives little concern indeed to men of Smith's view,
Who, with infidel tact, joined with scholarly skill,
Are questioning the validity of God's testament and will.
That he treats the subject decently, we will give to him credit;
But this, is all that his "guesses and kindred essays" merit.
They merit a distinction from the coarse and the vile;
But they are all the more poisonous because of their style.
They eat as doth a canker into the vitals of truth;
And he would infect with this virus both the aged and youth!
Having dealt death to himself, he deals it out to all others;
And this is how he treats his "evolutionary" brothers!
"Evolved" into a UPAS or a HENBANE himself,
He would propagate his species, as, no doubt, would an elf!

To most of Smith's "guesses" for a suitable reply,
On our answer to Ingersoll the reader may rely;
And The Professor will excuse my not going over again
What has therein proceeded from our answering pen.
But this glance at a few points, shaped into versification,
May prove profitable to Smith, and be to us recreation.
But we need none of his "guesses," so far as man is concerned,
Though conundrums and "guesses" may afford food for the "learn'd."
And guesses "scientific," versus historical facts,
May be in keeping with the tenor of infidel acts;
But while such amusement refined may suit men of that kind,
It's below the rationale suited, as in Scripture we find,
For men who are illumined by the unerring Mind.
But while "reason" mayn't be ignored by any class of men,
Any more than by those who wield a scholarly pen,
It is reasonable to denounce a "reason" that builds destiny on "guesses,"
And when imagination for a certainty it insanely caresses!
That SOME things he says are reasonable, we will not deny;
But all is quite nullified by the skeptic tone we descry.
The highest dictates of reason lead to and favor religion;
And the man who disregards it, with true reason is in collision.
Reasonableness, and "reasoning" are not always the same;
And for reasoning against reason is where Smith is to blame.

But he reasons very well, simply as a reasoner in the dark,
And who has never been illumined by entering "the Ark."
But blind as are "the denizens of Mammoth Cave,"
He sees not, and knows not, though to "Reason" a slave!
He would have nothing "positive," nothing "dogmatic,"
Would this infidel philosopher, this Agnostic erratic!
The heavens are positive, and positive the earth—
Positive are the laws that gave to him birth—
Positive is existence, and positive is history—
But anything positive about religion is "a positive mystery"!
But really positive is heaven; and really positive is hell,
And as positive the fact that in it infidels will dwell.
Take a note of this Agnostics, who call yourselves so;
And KNOW, that what you don't know is what you DON'T WANT TO KNOW.

"The foundations of religious belief," Smith says, "have yielded to science,"
And yielded to it, he thinks, a very necessary compliance;
But "when the crust shall fall in is but a question of time,"
Which cannot of course be long, as it's on a rapid decline!
"What is man? whence he came, and whither he goes,"
Or "in the hands of what power," he thinks nobody knows!
Of "the mystery of existence," he has nought but "guesses" for "solution,"
Which may do him as much good as a Mormon "ablution";
But will scarce satisfy those who are spiritually inclined,
And who are thus made and instructed by the unerring Mind.
"Unbelief outside the churches is intellectually high,"
So says this Agnostic, on whose word we may rely.
But the intellectually "high" are much given to "die,"
If we may judge from the word of the Higher than the "high"!
Yet an infidel thinks comparatively very much of himself;
And that the "Christian" is more given to worldliness and pelf.
Said one gentleman of another, "He's TOO GOOD to be a Christian";
But he was really such, and not an infidel "Philistine."
And Professor Tyndall, I remember, said nearly the same;
But for which, I am sure, he was very much to blame.
But it's quite natural that an infidel should plead for "his own";
But if a "CHRISTIAN professor," to fling at him a stone.
He would seek, he said, "among Atheists" for THE UPRIGHT AND KIND,
Leaving Christianity and its professors in the distance behind!
But "professor" and his principles of the New Testament type,
Will smile at such utterances from men of their stripe,
Well knowing that the tendency of atheistic principles

Is away from God and His purity, as prove the lives of all infidels.
They are "at enmity with God," and this shows what they are—
Averse to God's people, from "righteousness" far.
Disbelieving God's record, they "make Him a liar";
And all Smith's "guesses" and assertions to this end conspire;
Thus justly provoking God's indignation and wrath,
And further proving him a rebel who walks the "broad" path.
"With bitter words" they assail, and "shoot at the upright"—
They will none of his ways, would have him pass from their sight.
"They search out iniquities, accomplish a diligent search,"
Arraigning God's Oracles, Himself, and His Church—
"The inward thought and the heart of each one of them is deep";
But "God shall shoot AT THEM"; they shall wail, and shall weep!
But rather than with "the saints," they would fain go anywhere;
And having elected the "UNKNOWN," they have reasons for going there!
Possible "Annihilation" is one; spiritual "Evolution" is another—
Or, perhaps, a dwellingplace within the skin of some animal "brother"—
Any shift, indeed, so they may "consistently" be sceptical,
And not be thought unintelligent because they are infidel!
They are touchy on this point, and no wonder, I am sure;
For deprive them of self-conceit, and what have they more?
But what possible good can Smith's "Essays" achieve?
They will not help science, nor a doomed soul relieve;
And why make so much of these scholars profane—
Such as Comte, Goldwin Smith, or the learned Romaine—
When God's estimate of such, as plainly declared,
Is: "Led captive at his will—by Satan ensnared"?

"Whether we FIND the truth matters not to the Supreme Being,"
Is the outcome of this gentleman's scholarly seeing!
The Supreme Being has told us to "SEEK THAT WE MAY FIND";
But this has no weight with this scholarly mind!
"The thought of eternal existence," he says, "makes his mind ache"—
A pity that, as an infidel, it doesn't make his mind quake.
But the FACT of "eternal" existence being a matter of revelation,
It's no wonder that an infidel draws from it no elation.
And while the MYSTERY of existence, to an intelligent mind,
Is mysterious indeed, unfathomable to human kind;
Yet such existence we have, and so has God too,
For, as God, He has revealed Himself to both Gentile and Jew.
A "natural man," like the Professor, has "REASON" to be sure;
But to yield "reason" to Christian "faith" it cannot endure.

But reason sustains faith, and faith sustains reason ;
And to ignore one or the other smacks highly of treason—
Treason against God who is the Author of both,
But who gives not the higher to those of skeptical growth.
Not a comet that is expected but is looked for "by faith"—
Faith in the scientist's prediction, faith in what the scientist saith.
But to walk religiously "by faith, and not by sight,"
As required of those who are "the children of light,"
Is quite "unscientific," say "the children of night"!
To nightly look at the stars, talk of "the inhabitants of Mars,"
Being "scientific," with their moral proclivities never jars.
But pure religion being distasteful, time spent on it would be wasteful !
And, having but a short time to live, would it not be disgraceful?

The Scriptures with "contradictions," also, Smith charges ;
And captiously on different parts he enlarges.
He decries against "a voice" being "heard," and yet "not heard,"
As recorded in separate portions of God's Holy Word ;
As though "the voice," AS A SOUND, might by some not be heard,
And yet of it, AS SPEAKING, not distinguish a word.
These different ideas, while thus reconciling the discrepancy,
Administer also a reproof to interpretative flippancy.
The omission of "not," or a wrong insertion of the same,
For the discrepancy, would fix on a careless copyist the blame.
And so, cavil, in like manner, about other things he has done,
For which condemned he will stand before the Infinite One !
Because its meaning HE doesn't see, a "contradiction" it must be !
And all with this "infallible" one, he would have to agree !
Though nothing so palpable as his folly they see.

OLD TESTAMENT FACTS AND REVELATIONS "MYTHICAL."

Under both Testaments of the Word "inspiration" was the same,
As "ALL Scripture was inspired," under whatever name.
And as each one "as moved by the Holy Ghost SPOKE,"
So, being "Scripture," under the same inspiration they WROTE.
But "to Christianity" the Old Testament is a "millstone," thinks Smith ;
And to the whole inspired Book he gives the character of "myth";
But who thinks the Book a "millstone" to sink Christianity,
But proves that he hasn't grace, nor a whit too much sanity.
And Brother Workman is astray as well as infidel Smith,
For from the Scriptures and the Gospel he takes the marrow and pith.
Not Abel's "sacrificial blood," but Cain's "fruit of the ground,"
Is the "offering" through which he would in heaven be found.

But to the former only it is that God "had respect,"
For your spiritual enlightenment we would here interject.
SIN, PAIN and PUNISHMENT were expressed only by the one,
And these shadowed forth the "sin-offering" of God's Son.
So, would you not be "spoiled by vain philosophy and deceit,"
"Be established in the faith as you have been taught," we repeat,
And avoid the fatal errors with which your teaching is replete.
"The Scriptures," said the unerring One, "must all be fulfilled";
Thus intimating that the Old Testament with Scripture only is filled.
And this all will know when Christ "comes from heaven,"
To judge those who His truth from the Bible would have riven!
Denying "the authority of Genesis," they impeach Christ, and all
Who recognize as authentic what it says of "the fall";
Also its history of "the creation," and the other things it records;
So the teaching of these men directly opposes the Lord's.
"The Fall, the Redemption, the Incarnation must go,"
Because learned leprosy has decreed it to be so!
Noah, the Flood, Sodom, Lot, and his wife,
Were referred to by Christ, as in Luke's record of His life—
But He quoted fiction as fact, say those engenderers of strife;
Thus showing that fatal error in these "critics" is rife.
The "brazen serpent," through which the people were healed,
Was a "MYTHICAL serpent," though from Christ quite concealed"
For how should He know it before this Professor was born,
By whom facts from the Bible are so easily shorn?
"The fall of Adam was a myth, though by Paul declared historical,"
Says this expunger of all Scriptural truth categorical!
"Man never fell," and is therefore, he says, not in danger of hell;
And since man, he thus thinks, has "no need of redemption,"
"There could have been no motive for the incarnation."
And so, "the Messiahship of Jesus need concern us no more,"
Is the dictum of Goldwin Smith to the rich and the poor"
It was but "a dream of the tribal pride of the Jew,
Devoid of interest or importance" to all but a few!
He was not "the Son of God, but was just the son of man";
And to "believe in His atonement" no infidel can—
Wiser than God, he thinks "all sacrifice irrational"—
This comes from his deep-thinking as a college professional.
But, "Thus it is written," and "It is written again,"
Were references to the Old Testament made by Him who was slain;
By the Rebuker of Goldwin, of Workman the same.
And who discern not the Divine in both Testaments of the Word,

Are blinder than Satan, are spiritually dark as the Kurd;
May claim kin, as they do, with the mole and the brute,
Acknowledge themselves Agnostics of infidel repute,
And feel at home in the darkness of Agnostic pursuit!

A SUBSTITUTE FOR RELIGION.

"A substitute for religion," Smith thinks it needful to find,
To keep from "moral confusion" the drifting human mind!
And though "from Theism to Agnosticism has proved morally fatal,"
He would undermine by his infidelity all authority decretal!
"Those books," he says, "must be shelved with sacred books of other races,"
For in them no inspiration he finds, or Divine authority he traces!
And why retain the practice of prayer it is difficult to understand,
With "evolution" as our "providence" always at hand;
So says this great thinker of modern sceptical bearing,
Unto all who will give to his nonsense a hearing!
He speaks of his "uncompromising allegiance to truth,"
After leaving "little in our creeds to destroy," forsooth!
He speaks of "a SUBSTITUTE for religion"—but what it shall be,
He seems not himself very clearly to see;
And so, must leave it to be decided by you and by me,
And no doubt thinks that as to this all might not agree.
But "a substitute for religion," he thinks it needful to find,
To keep from "moral confusion" the drifting human mind!
But the "ominous symptoms" he speaks of, are but ominous of the fate
Of those whom "learning" and "pride" take through "the broad gate."
That the "foundations" of the Church shall not crumble nor fail,
Is assured by its Author, 'gainst whom nought can prevail.
Shall a Christian, then, defer to him because he's a scholar,
Or be silent because he's a man of the dollar?
Not while God's estimate of such is so plain,
That the pate of the wayfarer may more knowledge contain—
That "the wise" and the worldly may quite ignorant remain,
While full to overflowing is their scholarly brain
With Greek, or with Latin, with Anthropology the same—
Ignorant of what most it concerns them to know;
Ignorant of what saves men from the regions of woe!
No amount of their learning makes them spiritually discerning,
But by fostering their pride but prepares them for the burning!

A FREE-THINKER AND AN EVOLUTIONIST.

He's a "FREE-thinker," is Smith, as all infidels are;
As only such on the Bible are "free" to make war—

None else but an infidel could take such a stand;
But infidels are not destined to "God's right hand."
An infidel is "free" to be irrational, he is free to be "a fool;"
He is free to take lessons in Beelzebub's school,
And hate the Book God has given his conduct to rule;
He is free to "love darkness rather than light:"
And is free to put the "recompence" quite out of his sight!
Smith tells us of "a CALIBAN just emerging from the ape"—
Its discovery, I suppose, was near "Good Hope," the Cape!
He doesn't say whether the "Caliban" is a man or a mouse;
But a Caliban is a Caliban, as sure as a house is a house!
You will please pardon my "irreverence," my scholarly friend,
Since your positions are mirthful, whatever their trend.
Will the next be a step back to the baby Baboon?—
Quite as likely, I think, as that your "Caliban" will soon
Issue in ought more man-like than the man in the moon.
He thinks further, that Balaam's ass, and also Elisha's bear,
"INCREDIBLE," to all reasoners like himself, should appear—
Too "avenging" were the bears to suit a man of Smith's years;
And the ass spoke TOO SOON for Darwin's "evolution" it appears!
But that "man was originally a brute," he says science shows;
And of this "fact" he is quite sure, for, being an Agnostic, he "KNOWS"!
God tells him "No;" but he says, "It is so;"
For why shouldn't Mr. Darwin more than his Maker know?
"Of intellectual honesty," he says Huxley was an example—
Because, of infidel principles he was an "illustrious" sample!
And "science designates the rise of man from the brute,"
As interpreted by these critics of scholarly repute!
"A being who has risen from an ape to a Socrates,
May rise still higher," Professor Smith thinks he sees!
And "extinct races" may be numbered among their progenitors,
"In the line leading up to man," as his lineal ancestors!
With "DRUMMOND'S theory" he may not in all things agree;
But that Darwin's is right, he needs but one eye to see!
So, "the great grandson" of Socrates must be a prodigy, to be sure!
And the great, great, great of Sir Newton, still more!
But where are those prodigies of "evolution" to be found,
As developed by those evolutionary principles sound?
Mr. Barnum is said to have been an enterprising man;
And were his successors to look them up, it might be an excellent plan,
Both for the development of science, and curious people to scan.
Their pedigree from the ape through all the stages of Anthropology,

Would be an interesting study, and a good infidel ology.
Also the pictures of Smith's "ancestors" through the different stages of transition,
Would be a money-making speculation for Barnum's exhibition!
What will FOLLOW DR. GOLDWIN is a mere matter of conjecture,
To be of course reserved for a future century lecture,
In the evolutionary line as by his progeny developed,
Unless his theory, like himself, be with folly enveloped.

MIRACLES.

Miracles are "the fancy of a totally uncritical age,"
Is the conclusion further arrived at by this "critical" sage!
"Were the reporters of miracles innocent of self-delusion?"
Is a query arising from Smith's mental confusion—
A glance at "the records" should convince him of his folly;
But to see truth as others see it might make him melancholy.
The "witnesses" were intellectually honest and intellectually capable;
But every page of "the record" writes HIM down an "incapable."
The miracles of the wine, loaves, bier, and the sea—
"Self-deceived" as to such, "witnesses" could not be.
Stephen says: "He showed wonders in Egypt and at the Red Sea;"
But to Workman and Smith, knowing better than he,
Such "wonders and signs" could not possibly be!
So, to "praise God for His works to the children of men,"
We have little encouragement from Smith and Workman's pen.
And all that God told Moses He had done or would do,
In a "tropical" sense Dr. Workman must construe.
Workman's substitution of the "tropical" for the "myth" of the infidel,
Is a variation, it is true, but as unbelievingly skeptical.
The predicted "dispersion" of the Jews was a "tropical" dispersion,
By a parity of reasoning from his TROPICALIZING version.
And when, in fulfilment of prediction, TO THEIR OWN LAND THEY RETURN,
To know whether it is LITERAL or TROPICAL to Brother Workman we must turn!

Scholastic theology and theologians have their element of good,
But much served under these names is pure heretic food;
Hence such learned professors of scholastic divinity
Were not rated highly by the Second Person of the Trinity.
But of course Dr. Workman is not a "rabbi" of that kind,
Casting only miracle, inspired words, the atonement, and Christ-merit behind!
But, "Help, Lord," we might say, lest the faithful fail from among men,
For vain things and unscriptural flow from their heretical pen.

The moral "Ethiop" turned white is a miracle quite,

Although not so regarded in the infidel's sight.
Figs gathered from thistles never were yet;
And were the conditions in Christ not really met,
Holy from the unholy, man never could get.
"Who can bring a clean thing out of an unclean?"
But for "Omnipotence" this never had been.
And the "fountain" from which "truth and purity" arose,
Must have been as holy as the truth itself, I suppose.
But until you look for "grapes on thorns" to grow,
Look not for true religion from man to flow.
Base "counterfeits," truly, may come from man,
And be the author of such he assuredly can;
But the author of the religion of "purity and love,"
Was Himself love and purity, and came from above.
And the "fellowship" of His Saints being a glorious reality,
Neither confined to country, clime, color, or locality,
So, who truly "believes on the Son of God, has the witness in himself;"
Nor could you shake his confidence, had you the subtilty of an elf.
God's own Spirit "witnesseth with his, that he is a child of God,"
That this truth is not a deception, that His book is not a fraud.

That Christ rose from the dead, there is good evidence in proof;
But not to this Professor, who from Christ stands aloof.
Five "witnesses," or "five hundred," it's all the same to him,
Who will not come to Christ to be saved from his sin.
But "what further witnesses need they suborn,"
Than the "watch" at the sepulchre on the resurrection morn?
Is it not proved by the miracle of the soldiers,
Who, though "sleeping," where of His "not rising" the beholders?
By this "miracle" in proof that no miracle was effected,
The artfulness of the deceiver at least is detected;
And Smith's reasoning on the same should hence be rejected.

PROPHECY.

No references "to Christ" are to be regarded as "prophecy,"
Says this cute representative of infidel philosophy!
"Every tittle of the law," Christ said, "must be fulfilled;
But nothing on such utterances this infidel will build!
"Of any event in Christ's life there is no real prediction,"
Says this man who is guilty of a fatal dereliction—
Who is guilty of saying what Christ declares UNTRUE,
And who is guilty of such blasphemies more than a few!
This passage alone would prove him an infidel,

With little candid discernment, or with less Christian principle.
"Search the Scriptures," said Christ, for they testify of "Me."
So there were SCRIPTURES to search, which FORETOLD of Him, you see.
And Stephen said, "The prophets foretold the coming of this just One;
But Stephen died ere the time of "Agnosticism" had begun;
And as there lived not an Agnostic to say whether it was so,
Lacking their "knowledge," how could he possibly know?
And though Christ and His Apostles, in confirmation, have said it,
To Christ and His Apostles Smith will not give credit.
He predicts a failure for God's Church, and all attached thereto;
But such predictions are all a failure, and so is himself to.
So predicted Voltaire and Paine—two veritable sons of Cain—
And Smith's being as theirs, its fulfillment will be the same.
Against GOD'S WORD, which predicts that "knowledge shall increase,"
Is used that very "knowledge" from its claims to give release—
Vainly averring that the churches, now "tottering to their fall,"
Will be replaced by "science halls," better suiting the needs of all!
But of such "philosophy" and philosophers, Paul bids us all beware;
And to do as thus directed all the wise and good take care.
Just as David to build a temple gathered in for God the stuff,
Till he had to tell the people they had brought in quite enough;
So God's people through coming time will be building more and more,
To accommodate increasing numbers gathered in from rich and poor.
And Smith's "prophetic" output about the Church's future downfall,
But proves that about God's Kingdom he knows just nothing at all.

IMMORTALITY, THE FUTURE STATE, ETC.

"The argument for theism and immortality having failed,"
Infidelity, Goldwin thinks, over Christianity has prevailed!
And in "REMOVING THE WRECK of that on which our faith we found,"
He has graciously been pleased to place us all on "clear ground"!
Still, "hopeful inquiry may not despair of things spiritual,"
Since nothing is "removed" but ALL DIVINE WORSHIP, SERVICE, AND RITUAL!
Such is the modest preface to the "guesses" of this riddler;
And who, if not a theologian, might make a good fiddler!
Quite encouraging to the Christian his grave admission, no doubt!
And for further Darwin developments we should be on the look out!
It's quite consoling to know that although "all worship must go,"
Future further "discoveries" may say it's not so—
That Darwin and Goldwin were both quite mistaken,
And that divine worship and service should never have been forsaken!
But he thinks it would be wise to suspend worship for the present—
Adopt some other course more profitable and pleasant—

Await further developments of 'nostic certitude and science;
And thus yield to wise counsel a ready compliance!
Still, SMITH is not sure "but for this life it's a good;"
But that for the next "its all moonshine," is well understood!
GOD decreed it good for time and eternity too;
But Doctor Smith knows better—no, that will not do—
"Darwin, science, and I, being united, all else must fall through!"
An infidel's strait-jacket, were it not for the racket
It would arouse by presenting it to the Professor some day,
Should be subscribed for and sent him, if in my power it lay!

"Think no more," he says, "of a heaven, and an earth below;
"Of angels descending and moving to and fro—
"Mosaic beginning and Apocalyptic ending" must all go!
And soul and body, as distinct, "in the same embryo,"
To this Professor, as he says, are not really so!
To be "ABSENT FROM the body, and be PRESENT WITH the Lord,"
Seems a region of thought by this critic not explored.
"In His presence," David says, "are pleasures for evermore,"
And "fulness of joy" which eternally shall endure.
And for "Old Testament Saints" and all "believers" in store,
He says, "The blessing commanded is LIFE FOR EVERMORE."
Also, "THOU WILT REDEEM MY SOUL FROM THE POWER OF THE GRAVE,
Shows he knew that "the righteous," God would eternally save.
And, "Lord, remember me when thou comest into thy kingdom,"
Proves that this Jew believed in Christ, the future state, and resurrection.
Another inspired rebuker of these teachers of "learning,"
Said, "Who among us shall dwell with everlasting burning?"
"It is appointed unto man once to die, but after death the judgment"
Condemns also the man to whom this truth is repugnant.
And referring to the resurrection, said an Old Testament Saint,
Who, under pressure of sore trials, had made some complaint:
"Though with the worms till restitution I lie under the sod,
Yet, my Redeemer liveth, in my flesh I shall see God."
And, "Some shall awake to shame and everlasting contempt,"
Said Daniel, who will "stand in his lot" when time shall be spent.
And so, even saints of the Old Testament KNEW of a "future state,"
And needed not this Professor to describe to them their fate.

"Spiritual life" is to Smith but "the cultivation of character;"
Thus discarding God's work as man's spiritual Regenerator!
"Spirituality," he says, "is an attribute of moral elevation,"
Attained, not by Divine, but by human inspiration!

That he lacks Drummond's "new faculty," is thus very clear,
Since to such "reasoning of the tempter" he willingly gives ear.
"The craziest of superstitions is angelology and demonology,"
Says Smith who, for "reason perverted," owes his Maker an apology.
"Demonology" is thus a doctrine quite distasteful to Smith;
And Dr. Workman seems disposed to give it the character of myth!
But the only reason for their discarding a doctrine so plain,
Is, the one is an infidel; the other, a truckler to the same.
But demons can "BELIEVE"—believe in God and "TREMBLE;"
In this Satan's belief and Smith's do not resemble.
Demons also "KNEW Jesus as the Christ" foretold;
But Agnostic Smith dare not be so knowingly bold,
Not wishing to be a sheep of this good Shepherd's fold.

Smith doesn't believe in "GHOSTS"—oh, no! not he!
Because that would prove true Paul's "separate from the body."
An AGNOSTIC'S "HOPE" for a future life is all that he can attain;
And with naught but such "hope" he would have all remain!
"Pure benevolence," he says, "God has not;" and hence "that will fail us,"
Who depend on such in Him who to "immortality" would hail us!
Uncertain, "forlorn hope," is thus the cheerless creed
Of all those who on such "high criticism" would feed!
Such is the "wail" of the Agnostic, but not of the Christian—
HIS future is ASSURED him by New Testament prediction;
And of which also he has an abiding conviction.
But while "a good reason for his hope" the Christian can give,
The "hope" of the infidel cannot this life outlive.
"Future punishment" in the Scriptures, "is rather assumed than stated,"
Is the characteristic declaration of this high critic inflated!
And should not be enunciated as "an article for a creed;"
For this to an infidel would be offensive indeed!
So also, "between the wheat and the tares, the sheep and the goats,
And the wide and narrow gate," a gross error there floats!
Christ never, he says, intended to teach such a thing
As this line of demarkation between us would bring!
And "immortality" though positively by Christ declared to be,
Is decreed by this gentleman a positive uncertainty!

Being "Agnostic," he of course doesn't believe in the Trinity;
And, rejecting, with the Unitarian, the Saviour's divinity,
Must think Christ's self-assigned position a boast—
"Baptize in the name of the Father, the Son, and the Holy Ghost."
But "Immanuel" was His name, and to Deity He laid claim—

The "God with us" of the New Testament, of the Old He was the same.
The worship of angels is forbidden, but we all worship HIM;
And "THOU SHALT NOT BOW DOWN TO" does not make it a sin.
Men honoring the Father, give equal honor to the Son,
Because each is accounted the Omnipotent One,
And because Christ Himself said it ought to be done.

GEOLOGY.

Some pretend to know how meteors, comets, and worlds are made;
And much nonsense about such before the world they parade!
And some newspapers are made vehicles of trash of that kind,
Thus ministering to the ignorance of the skeptical mind,
That men are getting quite knowing about some things, we admit;
Especially some "scientists" who in Professors' chairs sit;
And that, with deference profound, at their feet we should sit,
Many skeptical minds are prepared to admit.
But while to some minds their "dogmatics" are confusing,
To others their sheer nonsense is really amusing.

"Thou sendest forth thy Spirit, they are created;"
And "in wisdom hast thou made them all," as in Genesis related.
But as to man's formation, do they really know how or when,
Except as revealed to us by the Maker of men?
Their search for a "missing link," as evolved from the monkey,
Is on a par with Workman's tropicalizing what is said of the donkey.
All such displays of folly and assumptions insane,
Are but indications of man's fall and his disordered brain.
Of the earth's physical past they claim to know everything;
But of their future, though plainly disclosed, they know nothing!
Such is the folly of poor skeptical, infatuated man,
Who would fain be as "gods;" of ape descent, too, if they can—
Who presume to know more of the physical realm
Than He who brought it into being, and is still at its helm!
And though philosophy and science may not be discarded,
With such folly and sin it is thus interlarded!
Apart from Revelation, all true scientists admit,
That of the origin of things they know not one bit—
That of the WHEN and the HOW not a whit they know more
Than Revelation to such knowledge has opened the door.

But "Geology," Smith thinks, has made some happy disclosures,
And touching Bible chronology made some happier exposures!
This of course suits such a mind, "scientifically" inclined
To leave all religion to the dark centuries behind!

Geology, he claims, is a science on which to place much reliance ;
And hence wins for itself College professional compliance,
And the yielding of Faculties in departments theological,
Who could not be otherwise than acquiescingly logical !
By their series of strata, whether first, second, or tertiary,
Smith would set all religion to the freezing point of the mercury—
Place the Christian on his knees before an infidel ology,
Meekly submitting to the same his Christian apology,
That the Bible is wrong, cannot be reconciled with truth,
That Geology is right, the infidel also, forsooth !
But if these Geological miners would keep to digging up coal,
And such useful material as would do good on the whole ;
Let the time of their formation, and "guesses" of that kind alone,
They'd do as wisely as to be hunting for pre-Adamite bone !—
Quite as wisely as to be hunting a date for the creation,
To make it clash, if they can, with the Divine intimation !
Our forefathers knew something, but they didn't know that an ology
Was soon to upset all their Christian theology !
"Shades of Latimer and Ridley," and all else who believed,
How truly, how awfully you all were deceived ! !
The infidel would shout "Hosanna" to have it just so,
That he might have his own ways, and get rid of the woe !
But he can't have it "just so," for the Bible says so ;
And unless he yields "his own ways," to hell he must go !
"Subserviency to unbelief" may be prudentially wise,
And be conformity to truth in some scholar's eyes ;
But Christ never showed signs of anything of the kind,
And I have always understood Him to have an unerring mind.
And when Geology has said everything it can possibly say,
It will still be seen it cannot rule the Scriptures away.
Their Geology, Darwinology, cemented with Anthropology,
May make a good compound for an infidel ology,
But they will never be "a substitute" for a substantial theology.
They may think it, predict it, and try it as they please—
The effect will be but the disclosure of their spiritual disease.
But this still undeveloped and unreliable "Geology,"
Should fall on its knees and make an humble apology
For its audacious impeachment of Christian theology !
And this polished infidel writer, who but makes a "sepulchre" appear whiter,
And thereby gathers reasons for being all the contriter.
Had a thousand times better for himself never have been a writer !

Infidels may not despair, however, of the future's unfoldings ;

Nor be ashamed to disclose their geologic beholdings.
Their success of the past may well stimulate their zeal,
In the hope that the future will disclose a good deal.
In their geologic discoveries of "petrified bone,"
Not infidel discoverers are interested alone;
We are curiously awaiting further specimens of your skill,
And for discoveries in this line give you credit we will.
You have discovered, I believe, an ape without a tail—
A TALKING baboon search for next without fail.
If not living, one PETRIFIED might suit you as well,
For that it once talked you of course can scientifically tell.
And that there exists beyond doubt such a Darwinian baboon,
You may be expected to prove to the world quite soon,
And to the scientist no less than to the theatrical buffoon.
Scientific discoveries are thus evolving much light;
And in availing yourselves of it, who will say you are not right?
So ransack the strata, and the surface of the earth,
And tell us plainly of your discoveries and their inestimable worth!
And though your laudable efforts fail God's truth to overthrow,
That you have tried your best to do it will be a satisfaction to you, you know.

But Dr. Smith, we admit, is really sincere,
And that he honestly exhibits his "colors" is clear.
Nor does he adhere to his church as a professional teacher,
Or a salaried incumbant although a heretic preacher.
Others need to be "preached to" whose vocation is to preach;
But their consciences are not always the easiest to reach.
If charged with—"Thou reproachest us also in so saying,"
It should be regarded as a tribute to THE TRUTH we are paying.
CHRIST AND HIS APOSTLES were the Old Testament's interpreters,
And Workman and "scholars" should be their interpretative conservators.
A duty so palpable should commend itself to all
Who to preach God's holy truth think they have from Him a "call."
To accept Christ and His Apostles as the inspired founders of Christianity,
And not accept their inspired teaching would seem a species of insanity.

"Liberty of conviction" and claiming expression of the same,
Is the privelege of all, and for which none are to blame.
But while "conviction sincere" is a laudable thing,
Severance from church connection it should honestly bring
When dissent from its doctrinal teaching we preach,
And when infidel or heretical doctrine we teach.
But "TROPICALIZING" gentlemen are not so honestly inclined,

Or their church connection ere this they had honestly resigned.
But a Christian display of manly principle is a grace
In some professors of religion it is not easy to trace.
And the devil that they "tropicalize" has more to do with it, I ween,
Than those admit who see not as by others they are seen.
Of Satan's existence Christ tells us, and He bids us beware,
Lest us for his prey by his wiles he ensnare.
Of his being, his judgment, and final abode, we are told,
But to "tropicalize" his existence some will dare to make bold!
But if "for the devil was prepared" a special place of punishment,
That there was none to put in it might well fill us with astonishment?
And though you "tropicalize" Satan into an impersonality,
Was it for a NON-EXISTING sinner "prepared" in reality?
Sin without a sinner, and "a place prepared" for such to be punished,
Might well make all but "tropicalizing" savans astonished!
We give this as an addenda to infidel geologic nonsense,
Because the "tropicalizing" mind is with it in consonance.

CONCLUDING STRUCTURES WITH FRIENDLY WARNING.

A pity that Dr. Smith as a writer couldn't find something to do
More adapted to the world's need, worthy of his manhood too.
And Dr. Workman who essays to correct the errors of Smith,
Does little better than the man who turns all into myth.
For his theories are heretical from beginning to end,
And, like Smith's, to the subversion of all religion they tend.
And if Dr. Burwash subscribes to such through his "Introductory,"
Then Dr. Burwash, too, should answer for his doctrinal heresy.
With the heresy Darwinian it is said he is tainted,
And is aped by a student with his teachings well acquainted.
So already from the pulpit his leaven is spreading—
The beginning of a retinue which the Doctor is heading!
"Evolution" is a nice little doctrine, no doubt,
The FICTION OF MAN'S ORIGIN, as per Genesis, to leave out!
And the revelations of Darwin rather than the Revelation of God,
Is the pathway that must now by Bible students be trod!
But preacher, professor, or chancellor the same—
Unless expelled alike for heresy the Church is to blame.
Say, ye who would fain take a contrary view,
Is this not the rational course to pursue?
Passing our distinct line of doctrinally set latitude,
The INNOVATOR voluntarily assumes a treasonable attitude.
But the Church has lived without such, can live without them still;
And, unless she gets degenerate, she live without them will.

Dr. Smith would deprive our world of its holiest boon,
And reduce it to a moral wreck and chaos quite soon.
Take religion from man and you level him with the brute
As to his higher aspirations and spiritual pursuit.
But religion is the most reasonable thing in the world;
Hence its heralding banner will not cease to be unfurled.
Deluded skeptics there are, but they are comparatively few;
And oppose an impotent protest is all they can do.
True religion is as stable as the God of Creation;
Nor will it cease to advance till it absorbes every nation.
Pure religion is love, and love is of God,
As taught its Divine Author when our earth he trod.
God himself is love, and it is ours this love to know—
"Holy" in heaven above, it's the same on earth below.
And by men who are regenerate, true, and clean,
Its bliss is felt—its fruit is seen—
"PRIESTCRAFT," you say; but "I" am no priest;
And were I, would INFIDEL "logic" make me seek to be released?
EXPERIENCE is mine, and to EXPERIENCE is to KNOW;
And it's not for "AGNOSTICS" to say its not so.
Some preachers need to be preached to, as well as to preach,
But an infidel is not competent God's preachers to teach.
THEY have EXPERIENCE with "learning," which the infidel has not,
And in estimating their competency this must not be forgot.

Professor Smith is professedly "in search after truth,"
Yet blindly assails its chief fortress, forsooth!
And though we try to dissuade him, he will bid us refrain—
Resenting interference, he would assail it again.
A puny mortal, he thinks his counsel shall stand,
Sets himself against God with a daring high hand;
Opposes His people, His Kingdom, His truth,
Yet thinks he's not guilty, but innocent, forsooth!
"Heart enmity" thus controlling him, insidiously, but sure,
The more we oppose him, he would oppose but the more.
And surprised he'll be in the act, if he doesn't take care,
And be summoned before the bar of his Maker to appear,
To answer, not for "deep," but for "criminal" thinking,
And for helping with his "millstone" those who are already sinking.

"More light," said Hobbs, as he dropped into the deep, dark abode!
Smith would extinguish the light we have, traveling the same road!
And for the beacon of God's planting, we have his infidel canting—

A mere scholarly display of Agnostic ranting.
A "deep thinker" is Satan, but then you must know,
That all HIS thinkings are for peopling the regions below;
And THE IDENTICAL COURSE PURSUED BY SIR SMITH,
Of his plans and designs contains the marrow and pith!
But better far for himself that he had never been born,
Than thus by his life be "a hissing and scorn"—
Be "a brand for the burning," as Heaven declares,
What he has sown in his madness, now reaping with tears!
And sad as the state of his victims will be,
That his own will be worse, it is easy to see.
So, do all the harm that you possibly can,
It does no one so much harm as yourself, my good man.
Your scholarship is a snare, your great learning a curse,
And for their criminal perversion you will fare all the worse.
You think you are not criminal, but God adjudges you so,
And attaches to your criminality the wages of woe—
"OF CORRUPT MIND" is the word—"reprobate concerning the faith,"
Your "folly is quite manifest," as the Holy Book saith;
And, characterized as "evil men who wax worse and worse,"
You are Scripturally denounced and brought under the curse.
Now I am not against "scholarship," I am not against "learning;"
But when set against God's truth, it sets my jealousy burning—
As was Elijah's when he said, "Cut and slash yourselves men;
Cutting and slashing YOURSELVES, do it again and again!"
Your god and your guide is not dead nor asleep—
You will find him in the place where they wail and they weep!
Now an Agnostic may kick, and at all this may turn sulky,
And may even reject, with the Christian, Darwin's theory of the monkey;
But the Bible and its teachings are certainly all true,
And to what awaits you in eternity, this alone gives the clue.
And something awful this will be, we may be quite sure,
And much more than an infidel will care to endure;
But endure it he will have to, whether he likes it or not;
For its oft repeated in the Word, that it may not be forgot.
Faithful to you, my friend, I have thus tried to be,
Because sure is the infidel's doom as that 3 makes 3.
Ignore what God says through His Word you may,
But the penalty you will have most assuredly to pay;
For "Ye MUST be born again," Christ said, "marvel not"—
An utterance most vital which must not be forgot.
Also: "God's only begotten Son He gave,

That the world, THROUGH HIM," His love might save—
"A Light to lighten and save the world"
Ere over time's battlement it were hopelessly hurled!
So for you, as for others, if the terms you will meet,
There is mercy by applying to "the mercy seat."

An Agnostic you are truly—the reason why you are unruly—
If you were enlightened and knew, you couldn't do as you do.
Salvation bought, by faith procured, yet you will not trust your Lord.
Christ's sacrificial "cup" was filled, atonement made, the law fulfilled;
And "Jesus has done all things well;" yet you say, "you cannot tell,"
And think you are justified in doing, what Christ condemns you for pursuing.
With Christ you therefore cannot dwell; your course, He says, leads down to hell.
Wake, then, wake! you sleep, you sleep! the time will come when you will weep;
Unless God opes your eyes to see your present state and misery—
Unless He brings you to repentance, and makes you see how just your sentence.
Somnolent, you do not know you are hastening to the pit of woe!
And may be very near its brink, and any day into it sink!
The close of life is hastening on, your day of grace cannot be long.
Unreconciled unto His Word, you're unreconciled unto the Lord.
His Word is not "spirit and life" to you, because you are not unto Him true.
'Tis "imagination" all, you think, and under the delusion to hell you sink!
But alike affected by the fall, Christ's invitation is to all;
And, yielding, you will get the light, God will give you spiritual sight,
And cleanse your soul from darkest night!
You then will see as Christians see, and to your God will bow the knee.
But this God of love can save, only through the Son He gave;
But faith in Him as crucified, and that WE caused the crimson tide
To flow from out His bleeding side, will save the souls for whom He died.
And no other way will you avail; all other means will surely fail—
Such faith alone will save from hell, the pains of which, ah, who can tell!
"Life, life," then cry, "eternal life!" before I end this mortal strife—
Before I tumble into hell, with devils damned for aye to dwell!

THE FOLLOWING FEW LINES IN PROSE WILL NOT BE CONSIDERED IRRELEVANT TO OUR SUBJECT.

BEING is, and we can't get rid of the mystery of it, whether it relate to the animate or the inanimate, to the rational or irrational, intelligent or unintelligent: and "the being of God" is no more a mystery than is our own being without God. And as we have existence, and the universe has existence, this should prepare a rational intelligence for any "mystery" regarding the being of a God. And the further direct and personal revelation of Himself to the children of men should be an unanswerable demonstration not only of His being, but of the direct interest that He

takes in the moral government and well-being of His creatures.

All respectable infidel writers represent Christ not only as really an historical personage; but as a grand, an incomparable human character—but what sort of a character is a liar? Christ said to the Jews, "I came down from heaven;" and, "Before Abraham was I am." Also; "What and if ye shall see the Son of man ascend up where He was before?" "All things that the Father hath are mine;" "I and the Father are one." Also: "The Father Himself loveth you, because ye have loved Me, and have believed that I came out from God. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father." And yet again: "Father, glorify thou me with the glory WHICH I HAD WITH THEE BEFORE THE WORLD WAS"—Do you believe it? do you believe Him? Even the Unitarian, however, rejecting Christ's divinity, "do not believe this, DO NOT BELIEVE HIM"!

It is true there is a HUMAN side to Christ's nature,
And in THIS sense the Father divine is "greater."
There is HUMILIATION also in His "descent from the sky,"
Hence the words, DWELLING IN GLORY, "He is greater than I;

But "In Him dwelt all the fullness of the Godhead bodily," nevertheless. Hence Christ also asserted, that "he who had seen Him had seen the Father also."

Again: Infidels profess to be "seekers after truth"—here is the Divinely revealed secret of its attainment: "If any man will DO HIS WILL, he shall KNOW of the doctrine whether it be of God." This is positive and conclusive. It is the Divine, and hence infallible remedy, for unbelief, and is from the lips of Christ himself. But in order to its attainment, there must of course be a sincere willingness to DO as well as to KNOW the will of God in reference to His truth, and the relation He would have us each sustain to it; but if infidels think they have another and "a more excellent way" of arriving at a knowledge of the truth, they must take the responsibility of acting upon it. "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else," is the word of Jehovah to us all; but, "YE WILL NOT COME UNTO ME THAT YE MIGHT HAVE LIFE," has come down to us through the centuries; and it is as true to-day as ever. "The meek will He GUIDE IN JUDGMENT; the meek will He teach HIS way."

Favorable Notices of "Original Reply to Paine's Age of Reason."

FROM THE HON. SENATOR GOWAN, *Late Judge of the High Court of Justice for Ontario.* This learned Judge, in his critical notice of the book, says: "A work like Mr. Stephens' 'Original Reply' to Paine's Age of Reason deserves a more careful and accurate study than the limited time at my disposal has allowed me to give it. It will be obvious to any one reading it that it is an eminently practical and common sense way of dealing with a book which while doing an immense deal of harm (more than most people are aware of) has, so far as I know, never

been met with the exact antidote for such a poison. Meeting Paine's ASSERTIONS in a way that shows them to be anything but arguments, Mr. Stephens advances step by step, not only demolishing the assertions, but also removing the DEBRIS, lest perchance some inexperienced builder should attempt to construct a new edifice out of them—and doing this in such a simple and practical way that one can see at a glance that there is nothing of special pleading about it. I feel sure that no one can rise from a careful unprejudiced study of this little work without feeling that any doubts or shadows which a perusal of Paine's works called up have been effectually scattered and dissipated—as error always will be when confronted with the light of truth."

FROM THE REV. J. WILD, D.D., *late Pastor of Bond Street Congregational Church, Toronto:* "I have just finished reading your book, 'Original Reply to Paine's Age of Reason.' Thanks for the same. Your Reply is indeed original in argument and style. I wish you much success, and hope many will have the pleasure and profit of reading the book."

FROM THE REV. ISAAC CAMPBELL, *Presbyterian Minister, Ottawa:* "I have read with pleasure and profit a reply by Mr. E. Stephens to Paine's 'Age of Reason.' The book is well written. The arguments adduced by the author are fair, logical, and conclusive. No candid, intelligent reader can go through the book without feeling that the author has been eminently successful in exposing the errors of infidelity. I trust the book may have a wide circulation."

FROM THE REV. DR. COCHRANE, *Ex-Moderator of the Presbyterian Assembly, Ontario:* "I am of the opinion that no great harm can come from the circulation of Tom Paine's writings, when there are found those who are so ready and able to refute his arguments. Mr. Stephens in his reply to Paine shows a patience of detail and cogency of reasoning which will render the work invaluable to many."

FROM REV. W. ORMISTON, D.D., LL.D., *Presbyterian Minister, Ontario and New York:* "I have examined the book entitled 'A Reply to Paine's Age of Reason.' By Mr. E. Stephens. The work is a most excellent one of its kind, and furnishes evidences of careful reading, earnest thought and deep convictions on the part of the writer. It well supplements and enforces what has already been written on that subject. I commend the work most heartily, and I feel assured that no one can read it without interest and profit. The style is clear and simple, the reasoning cogent and convincing, and the spirit fair and candid."

FROM THE REV. W. S. PASCOE, D.D., *Ex-President London Methodist Conference:* "Having read 'Original Reply to Paine's Age of Reason' quite through, the following testimonial of its merits I can honestly give. We cannot shut our eyes to the fact that the advocates of infidelity are very busy in their work of assailing the religion of the Bible; and as many of them get a good deal of their ammunition as well as their inspiration from Tom Paine, he who furnishes a good, reliable, and popular reply to Paine, does a good work. This the author has done. His book deserves a large circulation, for it is calculated to do much good."

FROM THE REV. GEO. RICHARDSON, *Ex- President of the Guelph Methodist Conference:* "I have read the Reply to Paine's Age of Reason, by Mr. E. Stephens. The book is well written, and its author evinces a thorough knowledge of the man whose writings he so ably refutes. He clearly demonstrates the fact that 'Tom' was either ignorant of the Scriptures and of the principles of Christianity, or wicked enough to publish what he knew to be untrue. At times the author may appear to be severe, but in this he is, I think, justified by the profane coarseness and blasphemies of the man with whom he had to deal. I believe the work will do good, and have pleasure in recommending it to the general public."

THE HON. DANIEL WILSON, L L. D., *late President of the Toronto University*, after referring to "the weight of testimony" already procured in its favor, said: "I most heartily wish you every success in your contention with Paine and Ingersoll, whose irreverent and profane assaults on the Scriptures and the Christian faith are as offensive as they are mischievous."

FROM REV. MARK TURNBULL, *Church of England Clergyman, Listowel*. "The work is excellent and cannot but prove of great assistance to students of the Bible and its evidences. The book is rich in facts and arguments; the form is good and likely to attract attention; while the tone of the writer is characterized by courtesy and firmness. I shall be glad to hear of its attaining a wide circulation, particularly among the young."

FROM THE RIGHT REV'D., THE BISHOP OF MONTREAL: "I have examined your book with some care, and the result has been the conviction that it is calculated to be of much use—especially to many of the present day who assume that infidel writers have on their side more truth than theologians like to admit. It is sometimes objected that in this way we create doubts in many minds. I do not think so. The doubts exist through the efforts of skeptical writers—which has resulted in a widely circulated skeptical literature—and we ought to supply the remedy. I think you have done well."

The Bishops of Huron, of Niagara, and of Algoma, have also borne testimony to the earnest spirit of the author and the logical character of the work. And SIR OLIVER MOWAT, *Lieutenant Governor of Ontario*, although pressed for time, says: "I have read with interest a considerable part of your Reply to Paine. Your book is characterized by earnestness and vigorous thought, and I have no doubt that it will render good service amongst those whom Paine's book would lead astray."

FROM THE REV. E. I. BADGELY, M. A., L L. D. *Professor of Logic and Philosophy, Victoria University, Toronto:* "I have examined your 'Reply to Paine's Age of Reason.' It is readable, pithy, and pointed, and will do good among that large class of readers to whom a more philosophical and elaborate style of argument would be an unmeaning production."

FROM THE REV. W. W. WITHROW, D. D., *Editor of the Canada Methodist Magazine, Toronto:* "I have examined with much interest your 'Reply to Thomas Paine,' and have much pleasure in commending it as a judicious and forcible refutation of the slanders against Christianity of that arch infidel. It cannot fail to establish in the faith any one who will carefully and candidly read it."

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"Infidelity Disarmed."

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